# The ori-
ginal & spryng
of all sectes & or-
ders by whome,
whā or were they
beganne.

✠

Translated out of
hye Dutch in
Englysh.

.1537.

# To the reader.

For as much as ther is in the worlde great disputacyon & reasonynge of sectes, and so many also of the same sectes and religions both contrarye to Christes mooste holy religion, and also among themselues. To induce them therfore vnto thyne vnderstandynge (mooste gentle reader) and to describe them vnto thy knowlege, we haue here gathered together the names, fashions and maner of lyuynges of all suche sectes and ordres as are not onely vnder the B. of Rome but also both amonge the Christen and amonge ỹ Jewes, how and whan they came vp, with the maner also of theyr garmentes and sundrye clothynges.

Which treatise yf thou reade diligently, thou shalte thynke it no maruayll, that ther is now suche contencyon and diuision in ỹ worlde, in as much as ther was no tyme, no age, no generacyon sence the begynnynge, but alwaye ther hath ben some sectes, some diuersite of opinion, and some sundrye maner of belefe in ỹ same. The Jewes lacked not theyr Pharisees, theyr Saduces, theyr Esseies, &c. The communite also of Christē

43. 10. 10 230.

dome hath this lõge tyme not ben without innumerable ſectes and dyuerſe religions, ſtablyſhed by the B. of Rome. Yee euery lande nacyon and contrye, hath in a maner a ſundry faſhion of lyuynge, a ſundry faſhion of doctrine, a ſundry faſhiõ of clothyng, &c. and hath had (I ſaye) this longe ſeaſon. And though ſome of them which be called ſectes, are not farre frõ Chriſt nor his fayth yet the mooſt parte (ſpecyally of them that be brought in by ỳ B. of Rome) are no leſſe contrary vnto Chriſt, then were ỳ falſe prophetes in tymes paſt, then were the phariſes, and then were the heretikes that haue ben ſens Chriſtes incarnacyon. For in as much as they wyll not onely be called other wyſe then Chriſten, but denye alſo ỳ power lyfe, fayth and merites of Chriſte, who can then be more contrary to hym: who are thẽ more worthy to be called brethren of ſectes and diuiſion, then ſuch are:

As thou ſeyſt therfore ỳ theyr doctrine is contrary to Chriſtes, ỳ they preach lyes and dreames, that they deceaue the hartes of innocentes thorow fayre and flatterynge wordes. Rom. xvi. that they come to the but in ſhepes clothynge Math. vii. that they de-

nye the power of godlyneſſe.ii. Timo.iii. that they deuoure wydowes houſes vnder the pretence of longe prayers. Math.xxiii. So be thou ware of them, of theyr falſe doctrin, of theyr lyes & dreames, of theyr fayre and flattryng wordes, of theyr fayned holyneſſe. For all is not golde that ſhyneth, nether are they all of Chriſtes couent, that weare brode crownes, wide coules, and ſyde coates. And forget not that S. Paul ſayeth. The deuell can chaunge hymſelfe in to angell of lyght.

Shute not thou thē at a wronge marke but holdethe vnto Chriſt, and to the vnite of his doctrine, of his fayth and of his religion, that thou mayeſt here be fre from all falſe hypocriſy, and not only knyt vnto him herein this world, but inheritour alſo of his ioye in heauen. Amen.

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3 xvi. Sectes and ſuperſticiōs of the Jewes or Hebrues.

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and B the seconde.

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# A treatyse of

all sectes and orders where, whan & by whom they are begõne, stablyshed and confirmed.

## Of the Byshop of Rome, Cardinals and other of hys spiritualty in generall.

IN thys register or rehearsall of sectes is the Byshop of Rome (that vsurpatly called hymselfe Pope) the fyrst in order, as an heade & father of hys whole body, accompanyed wyth hys members, chylderen and creatures as a henne wyth hyr chekens, namely: Cardinals, Patriarkes, Byshops, Curtisans, Prestes, Monkes, ffreres, & hys whole spiritualty. Whose holynesse and lyfe (God be thanked) is so come to lyght, ỹ euen the chylderen vpon ỹ strete do speake and synge of it. And the deuell also doth shewe hym as though he were wery of hym

wold begynne a newe dysgysynge: Wherefore we haue nede to take hede and beware of hym, lest he breake in another way. Now seynge that all the dysgysynge of hys vsurped power, and hys false religion and holynesse is knowen and come to lyght, & so beaten and ouerthrowen wyth the swearde of Gods holy worde, that he is almoost kylled in many mēs consciēces: therfore ought we not styll to beate vpō hym, but we must also beware and take hede on all hys membres, which be gendred and brought vp of hym.

## ii. Heremite or Eremites.

IN the boke called Vitas patrū, that is to saye the lyfe of the fathers is red much of such as toke vpon them a solytary lyfe, and lyued alone in wylderneſſe: these were called Heremites. They wente in grape clothynge, and dyd eate herbers and rootes, they fled all company of men. In the tyme of Sylueſter .B. of Rome dyd they begynne, and were had in greate reputacion of hym, and also cōfyrmed. But what they haue done in the wylderneſſe cānot I iudge, for the workes of God be marualous. Yf they were drawen thether of a

fre spyrite, and not with the intēt to deserue or merite therby, despysynge only the worlde and wolde no longer beholde the vanitees therof, and so leade a solitary lyfe of contemplacion, that the better they myght haue an eye vnto Gods workes: and so mortyfyed & offred vp to God wyth a fre spyrite & a pure & perfecte loue, myght serue God. Howbeit I thynke that with many (though not wyth all) the hereticall mynde hath preuayled, namely: to be made righteous pure & holy therby, and to merite forgeuynge of synnes. &c. Yf thys meanynge was with thē, than was it a playne heresy, & a denyenge of Christ. ii Petr. ii. ffor with workes do we not merite or deserue forgeuenesse of synnes, but wyth a new lyfe, sprongē forth of fayth in ỹ bloud of Christ. With oure bodely sete we can not flye out of the world, but wyth the hart and mynde: Yee myddes in ỹ world cā a mā lyue as yf he were wout the world, euē as euery true christē mans lyfe ought to be. Coll. iii. ỹ by tēptacions probacion he maye optayne ỹ more victory. So agayn may one be out of ỹ world wt his body, & stycke myddes in ỹ world wt his harte, as many religious mē do. Therfor Paul wyl. ii. cor. vi. ỹ Christen mē go not

out of the worlde, but myddes of the deuels
kyngdome, that is the worlde, to watch, and
be sober in all godlynesse. ffor God wyll
haue hys to be aroode e in the lyght. Joh. iii.
and Math. v. and set them iudges ouer the
whole worlde. He can separate and kepe the
roses frō thornes well enough. I knowe none
example in the whole scripture of bodely se
paratynge frome the worlde, saue only of
Christe, Moses, and Helias, whiche nother
toke vpon them to dwell in wyldernesses,
but only for a season to faste or commune wt
God. Wherfore I cā not be persuaded that
thys lyfe is so acceptable to God. Christe
knoweth how nedeful the true Christē men
be in thys worlde. ffyrst, that they may lygh-
ten and shyne in the worlde: Secondarily, þ
they maye teach and exhorte: Thyrdly that
they may geue counsell and helpe, geuynge
a good example to euery man, and stoppe þ
mouthes of backbyters with þ truth. ffourth
ly that God condemne the worlde with the.
Yf ony man wyll here allege Jhon Baptist
I answer: Jhon fled not alwaye the com-
pany of men, but only whan he wold praye
or faste, otherwhyles was he in Herodes
courte, where he shoned no man as the he-

remites do, but preached vnto them repentaunce, receauyng them that came to hym, and at tyme conuenient he wente agayne whether the spirite led hym. Thus maye one bynge myddes in the worlde also, be out of the worlde, as all Christen men ought to be, and as Abraham in Canaan, Daniell in Babilon, Joseph in Egipte. These forsayde heremites were in ỹ tyme of Decius, Valens, Theodosius and Diclettan, from ccc. yeare after Christ vntyll. M. about what tyme monkes order begaune. Some saye they fled persecuton in the wylderneſſes of Egipte, and so were fayne to dwell there vnknowen loke vpon Otho bysshop of frisingen. the. vii. boke ỹ. xxv. chap. thorowout.

## iii. Basilius order.

Anno. ccc. lxxxiiii. in the tyme of Siricius B. of Rome began thy fyrst monkysh order, rayſed by Basilius Magnus, bysshop of Cesarea in Cappadocia. Theyr cote, cloke, cole, and cappe were all whyte. He prescrybed them a rule mixte wyth manye tradicions and doctrines of men. Wherfore he is called of them a father and a begynner of relygyous people,

whose lyfe he also prayseth, so that he optayned of the aforesayde Syricius to confirme the order. He called them Monacht, that is, solitary or separate from the worlde, and founded in Grece the fyrst house or cloyster how they be diuided and separate from the worlde, we haue sene and do se dayly.

## viii. Benedictus or Benets order.

Benet a father of monks, whiche gathered together all strowed religious men, dyd begynne a peculiar order Anno. M. xviii. in the tyme of Jhon ỳ i. B. of Rome vpon the mount Cassinus, where he buylt ỳ mooste renowned cloyster, geuynge them there a rule, prescripte, and forme of lyuynge, as though Christ had forgotten it. Now after he had longe shyned in a wylderneſſe, & muche resorte was to hym by reason of hys Gods seruice, he buylt. xii. places and fylled them with religious men. Of thys order is reported to haue ben. xviiii B. of Rome. c. lxxviii. Cardinals. M. cccc. lxiiii. Archbyshops and byshops. xv. M. and lxx. renowned Abbots, and as sayeth Jhon the. xvii. Byshops of Rome. v. M. vi. c. lv. monkes canonisate or sayntes. Thys is

the .iii. broode that the B. of Rome hath hatchte. He rayſed alſo an order for hys ſyſter Scolaſtica, and made her abbeſſe: hyr clothynge was a black cote, cloke, cole, and vayle. And leſt the ſcripture ſhulde deceaue her and hyrs, it was commaunded that none ſhulde reade the holy ſcripture wythout conſente or permiſſion of theyr ſuperior. Here is to be ſene how God is ſought in all orders, which in hys worde is expelled. Black Monkes

## v. Cluniacenſis order.

Anno. ix.c.xiii. hath S. Benets order begotten thys ſecte whoſe bygynner was Otho the abbot. For whan the monkes of S. Benets rule were nerehande decayed in godlyneſſe, thys Otho lyued ſo, that they were quickened agayne by reaſon of hys holyneſſe. Theyr clothynge and rule was as Saynt Benets. A duke of Aquitania Guillidinus by name relyued the Giginacy or Cluniacis cloyſters wyth greate ſubſtaunce, and yearly rentes.

## vi. Vallis vmbroſe or Shadowed vale order.

Anno. M. ccc. or as some saye: Ano. M. lxx. Jhon a ffloxentine, whose father called Gualbertus was a knyght, dyd begynne thys order vnder S. Benets rule wyth addynge therto, and chaungynge of black clothes into graye: whereof ther is many in Tuscia and vpper Lõbardy. Thys Jhon after the tenoure of hys story or legẽd was come to the monkery or cole after this fashion: He was at variaunce with an vplandysh man, for slayenge of hys brother; wherfore as he vpon a tyme rode out of ffloxence to auenge hys brothers death, the manslayer met hym euen in the teth, not farre from the cloyster Minati in the mountaynes, vpon whome he fell. Now whan the vplandysh man sawe no escappynge, he fell at hys fete, desyrynge hym for the crucifyed Jesus Christe to pardon and forgeue hym hys offence. Where vpon Jhon was so reconciled concernynge the manslaughter, that he abatyng hys moode and leaupnge hys fury, forgaue hym all the dette. Now as he wente from thence in the afore sayde cloyster, and fell downe before the crucifixe there shuld ỹ image haue moued & bekẽned

with the heade, sygnifyenge that God was pleased with the forgeuenesse of the dette vnto the manslayer: which crosse is yet at this houre sene by Florence vpon an hyll, where great reuerence is shewed to it. Upon this was he styred to geue hymselfe ouer vnto a spirituall conuersacyon, gat him anone to an ende of the mount Apenninus where he buylded a cloyster, and beganne this order. At ꝑ last he dyed Anno M.lxxiii. after that the order was well encreased in persones and cloysters.

## vii. Grandimontelis order.

Anno. M.lxxvi. vnder Alexãder the.ii. B. of Rome dyd this newe order begynne, by one Steuen the sonne of a gentylmã of Auernia: which trauayled many cõtries to seke out a solitary place, wher he myght serue God quyetly: at the laste he came in Aquitania, where he founde a mountayne full of woodes, and sprynginge fountaynes, and an vntroden lande. There dyd this Steuē pytche, and begaune a straygbtlyse wyth fastynge, watchynge and prayeng to God. his meate was bread and water, his clothynge was a cote of males vpō his

A.v.

bare body, and a blacke cloke ther vpō, where
vō he dyd penaunce, & ymagined to become
ryghteous before God. With this lyfe he ga
thered many disciples, whom he exhorted
to wylfull pouerte. Now thought the mon-
kes of S. Austins order they were tyle to be bet
ter to ỳ place wherfore ỳ brethren wolde re
mayne vō a good wyl, prayenge God instātly
to shew thē another cōuenient place. Wher
fore vpon a tyme as Agnus dei was songe at
masse, a voyce (whether it came frō God
or ỳ deuel) was herde, sayenge: In Grandi-
monte. Vpon this they rose & buylded there
a cloyster or place for them.

## viii. Gregorians order.

IN the yeare. cccc. xciii. dyd Grego-
rius Magnus borne of a noble stock
of Rome, very plenteously endued vō
goodes of fortune forsake all, & chose a reli-
gious state. After the decasse of his father
he buylded. vi. religious houses in Sicilia, ge
uynge thē a forme & rule of lyuynge: and he
buylded another vnto Rome, in the name &
honour of S. Andrew, wherin he dwelte vō
many brethre, whō he steared greatly to the
subduyng & chastenynge of ỳ flesshe. He dyd
weare a copper coloured course cloth accor
dyng to his rule. His brethren (because they

kept his rule as diligētly, as yf it had bē gods word) they wer called Gregoriās after hym.

## The fyrst order of S. Austins.

IN the yeare. cccc. xc. dyd S. Austine (after ỳ his mother was departed) sayle vnto Cartago wt his brethrē, distributed his patrimony amōge poore folke, & began in a house in ỳ woodes to take vpō him to folow the Apostles by a rule, haupnge a sleght black garmēt: whether it was a cole, or not, I can not shew. I rekē it was in dede a blacke garmēt as shalbe specifyed here after in ỳ order of ỳ chanōs: Ther is no order as it was institut: Yee though ỳ follders of thē had a fre & good meaning, (whereof I am not sure) yet by addyng & abatynge more or lesse thē Austyne or Benet & such other institut they are so sore chaūged, ỳ they shulde not now know they? brethrē. I fynd no more of S. Austin but ỳ he was fertuēt to folow ỳ Apostles, couetyng & endeuourpug to lyue after they? exāple, wherfore he called his rule ỳ gospel. But I feare me lest ỳ deuel hath scoffed wt S. Austine & his good mēnyng: ffor yf ỳ rule be his, wherfore calleth he her ỳ gospel: yf she is Christes, wherfore calleth he her ỳ rule ỳ is scribed al mēhis owne

as though euery Christē man nedeth not to lyue after the ensample of Christ and his Apostles: ffynally in euery playe hath the deuell one parte. It passeth my capacyte to shewe the manyfold dyuersite of the orders of S. Austyne. Yee I feare lest Austyne himselfe shuld scarce know the for his disciples.

## 1. Ambrosius order, two sortes.

Off S. Ambrose that was in S. Austines tyme aboute the yeare of oure Lorde. cccc. xc. & dyd conuerte hym, I reade no mōkry. But I thynke some apes or counterfayters haue presumed to folowe his lyfe, seynge he was coūted for a monster of the worlde, & haue at ony tyme sene hym haue on a graye or russet garment, and so counterfayted hys clothynge and conuersacyon: but the pyth wherin all cōsysteth, that is fayth in the hart, that haue they left him, hauynge a recheleſſe harte vnder a graye garment. An other order is ther rekened of S. Ambrose, which weare whyte cotes, and a cloke theron, wherewith they foolyshly ymagyne to do God an acceptable seruice, and yet they (as all other) are playne heretykes: seynge they seke health and thynke to

meryte thereby by God, whiche hath an eye to sayth onely. Jere. v. loketh vpon ꝑ workemayster and tre, and not vpon the frutes or workes. Gen. iiii. Pro. xxi. Math. vii. c. xii.

## xi. Jeronimus order. iii. kyndes.

After Christes byrth. cccc. xc. yeare or there about toke Jerome vpon hym ꝑ religious or heremiticall clothynge, in the wylderneſſe of Syria, after he was conſecrate a preſt & cardinall at Rome. Afterwarde anno M. cccc. viii. roſe a new begynge order vnder the name of S. Jerome in the tyme of Innocentius the. vii. Anno M. cccc. v. a county Redo by name a religious man of the. iii. order of S. Fraunces in the lande of Etruria by the towne ffeſulana, whoſe companion was Pater Marſis. Theſe twayne dyd begynne, inſtitute and augmente this order of obſeruacyon. This order is brought vnder the rule of S. Auſtyne, by the reaſon of the excellent vowe of Gregory the. xii. B. of Rome, & endued with priueleges and lybertyes. When thys order now was decaied & nearehande come to nought, it was renewed and reſtored agayne by one Lupus a Spaynyard, generall

of ꝑ same ordꝛ, which ordened new cõstitu
cions & ordꝛs, take of ꝑ sayenges of S. Jerõ, &
was cõfirmed wᵗ sundꝛy pꝛeuileges & fran-
chises by Eugenius ꝑ.iiii. B. of R. & wᵗ a gray
cloke i remẽbꝛaūce of ꝑ religiõ of ꝑ aforsayd
iii. ordꝛ. This was don anno. m.cccc. xxxvii

## xii. Chanons or regular pꝛestes.

This ordꝛ began to flourysh agayne in
ꝑ tyme of Gregory ꝑ. vii. & wᵗin the
iiii. emperour, an. M. lxxx. i ꝑ chirch
of S. Mirin at Beuilake ꝑ which was first
institute by ꝑ Apostles, after by S. Austine,
now by master Yuon pꝛouest of the same
chirch, which was afterward B. of carnoth
They weare a blacke gowne, & a scapulary
wounde aboute the arme, they be halfe mõ-
kes and halfe pꝛestes.

## xiii. The Sarrabaites ordꝛ.

To this secte surely belonge suche of
ꝑ spiritualty that by mouth pꝛofesse
wylfull pouerte & not wᵗ harte. ffor
these Sarrabaites be sayd not only to come
of Ananias & Saphira by vntrue dissimula
cyon of retaynyng theyr goodes Actu. v. but
also by lynage & kynred. These vnder ꝑ co-
lour of wylful pouerte, wolde seme to haue
forsaken & bydde al tẽporal goodes farewel,

after ꝑ institutiō of ꝑ apostles: vnder ꝑ wh
tch colour ꝑ couetous wretches busyed to
gather great goodes ⁊ possessiōs, which they
optayned. Of these doth S. Hierome wrȳte
thꝛyse to S. Austine. They dwelt fyꝛst in E
gipt i holes ⁊ caues, clothed wt oꝛē ⁊ supnes
hedes, gyꝛded about wt halters vnshod ⁊ blou
dy went they oft to Jerusalē at ꝑ feast cōfes
syng theyꝛ wylful pouerte ⁊ despysyng of al
thynge, so lōge, tyl they were enryched ther
by. They pulled thēselues by ꝑ beerd i sight
of al ꝑ people, wherby they gat thēselues a
name of great holynesse, afterward retur
ned home agayn ladē wt goodes, where they
lyued at theyꝛ ease S. Austine cōmaūded to
flye these. They plated thoꝛnes in ꝑ hēmes
of theyꝛ vestures, wher wt they beblouded thē
selues. ffinally they began many straūge de
uyces tyl they waxed rych ⁊ lyued i ydelnes
Read Bede ⁊ Aug. the. xxi. sermō ad frēs in
xliii. Charterhouse oꝛder. (Eremo.

Anno. M. lxxvi. dyd this oꝛder begyn
in Gallia oꝛ ffraunce by Bꝛuno the
Philosopher ⁊ diuine, whō Bernard
calleth a fayꝛe pyler of the church. This oꝛ
der is confirmed by Alexander the. iii. and
the. xiii. Bishops of Rome with many other
This oꝛder ꝓspered greatly not by reasō of

lynne (as euery man knoweth) but because of the strayghtnesse of lyuynge. On this fearful wyse dyd the order begynne: Whyle the vniuersite of Paris florysshed, there dyed one of it that was of great renowne both of learnynge and honesty. Now whyle the Dirige was songe for hym, in the presence of many doctours, masters, & learned men, at these wordes: Quãtas habeo iniquitates &c. as ỹ body rose in the coffin, a voyce was herde sayenge: By the ryghteous iudgemẽt of God am I accused. At this voyce were they all abasshed and concluded not to burye the coarse. The secõde daye, was lyke voyce herde. On the thyrde daye was nearehande the whole cytie gathered to heare the voice and then dyd the coarse ryse agayne as before, with this voyce: By the ryghteous iudgement of God am I condẽned. This pearsed thorow many hartes, but specyally Bruno, borne at Colen, which then was deane and ruler of the vniuersite, so that he sayde to his disciples: Lo how peteously and pytifully perysshed he, which notwithstandynge was reckened of euery man a sayne for hys lyuynge. Here vpon wente he in a wylderneesse with seuen men, and buylded there an

house purposynge in his mynde to leade a strayght lyfe, euery frydaye to fast breade & water: and neuer to eate flesshe, were he neuer so sycke, to weare heery clothes next his body, neuer to come in to the worlde, to kepe pertuall sylence, and to speake only to God, to syt alone in a cell, & so wyth greate chastenyng to do penaunce for his synnes. Urbanus the.ii. B. of Rome is reported to haue ben this Brunos disciple. Hugo also þ was as who saye an heremyte and charter house monke in this world, a very myrrour and example of all vertue, wolde haue take vpon hym this order, but he could get no lycence of the B. of Rome. I passe ouer þ fable that is wrytten of hym. Lo good reader these deuelysh practyses vpon what fundament they are grounded. The deuell thought this shalbe my deuyse: For the worlde can not iudge or discerne this lyuyng, they shall estyme it an holy lyuynge, all is golde wyth them þ shyneth, chefly in spiritual matters. Yf this lyuynge be of value, then are the heithen, Turkes, & Talicutes vertues mē: for they haue mōkes of strayghter lyuynge. But whosoeuer the matter be, the worlde wyll haue monkes and freres.

## rb. Anthonyes order.

ANno.ccc. xxiiii. began Antony in Egipt a strayght & solitary lyfe. he was the fyrst hermite. his meat was only breade & water, & fasted vntyl Sõne set. he went wyllyngly in the wylderneſſe, where many resorted vnto hym, ỹ which made him theyr Abbot. S. Jerome sayth that he wrote vii. epistles or letters in ỹ Egiptian speche, full of spyrete & mysterues, which afterward were trãslated into Greke. Athanasius B. of Alexandria wryteth his lyfe in a cõplete boke. he dyed at Thebaida. ỹ. ccc. lvii. yeare after Chriſtes byrth, the. c. v. yeare of his age, whõ nother I cã, nor wyll iudge, he hath one to iudge hym: but ỹ sorte of apes ỹ ende uoure to folowe hym in clothynge, & not in fayth, makynge of his lyuyng a rule, so lyke to his lyfe, as ỹ deuell is lyke God, thoſe I say I cõute as heretykes & diſſardes. This counterfaited order weareth only a black garment wt a blewe crosſe theron, they vſe beggynge, they haue a fraternite, wherin they threatẽ folke wt S. Antonis fyre, yee they haue brought ỹ matter so farre, ỹ in some parties they haue pygges fatted to thẽ, wher wt they fat theyr bellyes, & mock & maw at vs.

## xvi. Paulus or Paulins order.

The yeare .ccc.xlv. was one Paulus an heremiticall monke or heremite in Egipte, a cõpanion to ỳ foresayd Antony, which spent his lyfe in wildernesse When he was.xv. yeare of age, fleynge the promotynge of Valerianus & Decius Emperours of Rome, though he was of noble progeny, yet left he all, & went in to wyldernesse, where he dwelt in a lytel caue.xcviii. yeares vnknowen, to ony man, lyuynge in fastynge & prayer vñ water & breade, herbes & rootes such as ỳ wilderneſſe dyd mynister thus lyued Paule. But marke ỳ apes that haue ỳ name & order after hym, & yet haue nomore of hym, then some Christen men haue of Christ, that is, ỳ surname: For all his goostlyneſſe, lyfe, fayth, consysteth wyth them in theyr whyte garmẽtes or coules & kappes: The colour of whose clothes we reade no where ỳ Paul dyd weare lyke, so ỳ I can not tell frõ whẽce they haue ỳ name. For Paul fasted, but they are fulbelyes: he was poore, but they are rych: he was solytary, but they rũne about: he had sple clothing & a tlene hart, but these haue a whit garmẽt & black hartes: so ỳ of Paule they haue no

more the al other orders haue, namely, only the name & tytle. Their rule is S. Austines, where in are rekened to be .xxiiii. orders.

## xvii. Jhons order.

Anno.ccc.lxxx. was Jhon an heremyte in Egipte of great reputacion for his holynesse. He could confort the feble mynded in God, and bring them to perfec cion, as wryteth of hym saynt Jerome. He dwelt. l. yeare contynually vppon an hyll or rocke in feruent prayer and meditacyon to God, of whō he was fed. He was of so pure mynde that God opened vnto hym, not only what was necessary for hym to knowe, but also thynges for to come. He was so endued with the gyfte of prophecy, that he pro phecyed not only thynges that should chaūce there about, but also the warre of the Emperoure Theodosius agaynst Maximus the tyraunt. Whā he was. c. yeare old he payed nature hir duety, whose lyfe Jerom doth de scribe. Now he that wyll compare the fulbellyed brethren that weare a black cloke & a crosse theron, vnto this mans lyuyng (whose folowers they auaunce thē selues to be) shal fynde them farre vnlyke hym: seynge they:

religion is they⁊ owne inuencion, and that they lyue of other mens ſweate. But wher of haue they onely the name than, ſeynge in no poynt they lyue lyke him, but euẽ playne contrary. Yf they wyll thynke to be groſſ-ded vpõ Jhon ꝑ Euangelyſte & Apoſtle: thẽ ought they to lyue chaſte, go about & preach But I ſhuld be ſooner perſuaded that they⁊ patrone was a good tankarde yemã, whoſe o⁊der like good diſciples & bretherẽ they haue kept & folowed. It is great pitie & ſhame, ꝑ we ar ſo peruert minded, ꝑ we do not ſe this mocke & abhominacyon, but rather wo⁊ſhip it as holyneſſe, geuynge freely to it both landes & goodes, & diſheret our natural chyld⁊ẽ god be mercyful vnto vs They be intituled of ꝑ Rhodiſh o⁊der, & vſe they⁊ owne inuencyon, lettyng Jhõ be Jhõ with his lyuynge.

## rviii. The new chanõs o⁊ regulars

ANno. M.cccc.xxx. began this new o⁊der in Hetruria in the parties of Luca in the clopſter ffriſonaria, endued vꝫ great p⁊iuileges of Eugenius the. iiii. B. of Rome, & are coũted vnder ꝑ rule of the regular chanõs of S. Auſtine. They haue by they⁊ fyr⁊ſt foũdacyon a blacke cloke wyth a

blacke scapulary and a blacke happe but they haue chaūged ꝑ scapulary in to a whyt lynē rochet. This ordē is sayde to haue many learned men.

## xix. Of S. Iustines order.

The yeare .M.cccc.xxxii. some say .M.cccc.xii. byd one Lodwyck or Lewis Barbus a counseler of Uenice, rayse vp a new order of S. Iustine, vnder S. Benets rule, in ꝑ parties of Greuisa, in ꝑ cloister of S. Iustin by ꝑ cytie Padua. This order hath Eugenius the .iiii. confirmed with many gret priueleges. Their clothynge can I not describe.

## xx. The heremites, of S. Iustins. or Guilhelmians order.

The yeare .cccc.xviii. (as is said before) began this order in a wood aboute ꝑ citie Hippo by Cartago. Whā he had dwelte there .iii. yeare, he began to make a rule for thē after ꝑ Apostles rule. Upō thys came ther so many to ꝑ place, ꝑ one wolde haue thought it had snowed mōkes, so ꝑ many cloysters were buylt of thē. Now whā ꝑ Uādalies came in Aphrica, they ouercame neare hād ꝑ .iii. part of ꝑ world, so ꝑ they quēched almoost al ꝑ Christē name. Wherfore

certayn bzethzē came in to hetruria, endeuouryng there ꝑ ꝑ holy ozder shulde not be rooted out. But because of ꝑ persecucyon ꝑ ꝑ Gothies & Lõbardes vsed, this hermetical ozder was clene destroied, & monkry nearehande clene rooted out. Thus is this ozder oft decayed & oft rayſed agayne, refourmed, & gotten many names, as now a dayes the Benedictines & Grayfreres, wherof some be called barefooted, some obseruaũtes, som ffranciſcanes, some Bernardines, some minozes, some Amedei. As this ozder now had bē decayed a great whyl, ther roſe one Guyliame a duke of Aquitania & cõtty of Lictania, which i his youth was taught of ſ. Bernarde. This mã reſtozed agayn S. Auſtins ozder both in wozdes & dedes. ffoz ꝑ greater he was afoze in ꝑ wozlde, ꝑ lowlyer he was become i ꝑ wylderneſſe, whether he wēt of fre wyl to chaſtiſe his fleſh & ſubdue it, wꝺ a cote of males on his bare body, alway watchyng, prayeng, & faſtyng: wherfoze he was called a father & reſtozer of ꝑ ozder. Whan Guyliam now ſaw ꝑ decay of his ozder, but ꝑ increace of ꝑ ciſtercienſes ozder, he gat a gelouſy to this ozder, & buſyed hi to enlarge it, inſomuch ꝑ he gathered a great nõbze of perſõs, which were called Guylelmites vntyl ꝑ tyme of Innocẽtius ꝑ. iiii. B. of Ro: ffoz thẽ

were they called to the cytie out of the wyl derneſſe, and theyr name chaūged in to he remites of S. Auſtine. This Guilleame af ter the heremitiſh lyuynge by the conſente of Anaſtaſius & Adrian byſhops of Ro. dyd buylde aboute (or as ſome ſay wtin) Paris ỳ fyrſt beggynge order, the whiche was con firmed by Anaſtaſius the. iiii. So that thys is the fyrſt beggynge order that is brooded, chaūged from pouerte in to ryches, goynge ſo lōge about tyl they were nothyng worth. After ỳ buylded they with beggynge many other cloyſters, vntyll they haue fylled the worlders ſo is beggynge that once was for bydde, become a gods ſeruice. This chaūge laſted from. M. c. l. tyll. M. c. lx. yeare.

## xxi. The regular order of the obſeruauntes of S. Auſtine.

Anno. cccc. Whan S. Auſtine was cho ſen byſhoppe in Aphrica he was com pelled to leaue the wylderneſſe and to wayte vpon his office: wherfore he buſyed to buyld alſo a cloyſter in his houſe, wherin he wyth his chyldren and houſholde myghte lyue after the Apoſtles rule, whiche were of one mynde to Godwarde, and to poſſeſſe all thynges in cōmune. But what maner of

clothynge they vyd weare, fynde I expressed by no credible storywryter. wherfor it is to be thought ỳ they haue vsed honest raymēt, accordyng to the fashiō of the contrye, and not to haue knowen of ony cole, as the apes do imagyne. And yf it were so that he had vsed a cole, yet counterfayte his sonnes and folowers hym in nothynge els saue that pagen, the whiche euery vyle and noughty fellow can do. As for hys holynesse of lyfe and fayth, that bequeseth they hym, as not pertaynynge to them. The clothyng of the Austins apes is not now a dayes a lyke in all places, but oft chaunged after the vse of the contrye, so that .x. sorte of Austinians are in one cotre. I wyll not speake here of theyr fayth, seynge that euery one hath a sundery fayth, and yet wolde be called an Austinian: they make, breake, mend agayne, and mende, and that such thynges as Austine wolde not once haue dreamed, yee whan he ryseth, wyll not knowe. Some weare all white, some black cotes, some white rochets and a scapulary wyth a black cole, some otherwyse. They be reckened to be xviii. kyndes of orders only vnder sente Austins rule, wherof euery one hath his patō,

in folowyng whose lyfe they thynk to pleas
God: yet is ther none that wyl folow Christ

## xxii. Cistercienlis order.

The yeare. M. xcviii. after Christes
byrth begā in ꝑ wylderneſſe of Bur
gony thys order by Roberte the spiri
tuall abbot and father of the ſame, whyche
was afterwarde confirmed by Urbane the
ii. of Rome, & brought vnder S. Benets
rule. By reaſon of many fraūchiſes and pri
uileges vnder the ſhadowe of holyneſſe it
is come ſo farre, that they: abbots ſomtyme
and heremites and dwellers in wylderneſſe
are now Lordes and peres of realmes, yee
drowned in the worlde and hys pompe, ry-
dynge with ſo many horſes, that one wolde
thynke ther came a worlde. Thys is a
ſtraunge fyrynge and deſpyſynge of ꝑ world
Some wolde thynke it were a mockage of
heremiticall lyuynge. Whan I wryte of
they: order and begynnynge, and beholde
them now, yf in my mynde I compare them
together that were than and be now, my
thynke I wryte of Christe and take the de-
uell for an enſample, and make hym a bro-
ther of Christes couente. For as the deuell

is Christes ape and counterfayter, whyche
foloweth hym euen vpon the heles, and wyll
do all thynges after hym, euen so do the a-
pes lykewyse. The fyrst founders though I
ame not perfecte of theyr spyrete, with what
intent they begaune, and seynge one mayne
well suppose that they were not dyrut ther-
to by a good spyrete: (for theyr intent is to
much geuen to sectes, theyr owne ease and
profite, yee and to heresy also) yet haue they
a better appearaunce and shyne of holynes.
To go to farre in Gods iudgmentes is
not permytted vnto man, yet mayst euery
tre be iudged by hys frutes. he that wyl not
be reproued of hys wycked purpose, let hym
endeuoure to redresse it. Whan thys or-
der of sayut Benet decreased, and decayed
in vertue, than went Robert wyth xxi. mon
kes as despysers of earthly louers of hea-
uenly thynges into a wylderneſſe called Ci-
stercium, and there institute them a neme
order called Cistercienſiſh order. After
warde by counſell and procuracion of ſame
dukes, byſhops and legates, beganne they
to chaunge the heremytage into an ab-
baye, whych in ſhorte ſpace came to greate
lordeſhyppes. Steuen the whych was abbot

after Robert, was sory that so few came to hys religion, for cause of the straytnesse of ỹ order. In the meane season came Bernarde with hys brethren and made ỹ religion more easyer. They weare reed shues and whyte rochets on a black cote, all shoren, saue a lytell crikle.

## xxiii. Bernardes order.

Anno. M. c. xx. dyd Bernarde shyne, a Burgonion, the sonne of a knyght of great lynage, the abot of Clareuall or Clirreuale, wherof he was abbot. xxxvi. yeare In hys tyme he buylded. c. ix. Cloysters. Some saye that he hath chaūged somthynge in the Cistercienssh order, chefely in the garment, for they weare now black cloke vpon whyte cotes. Neuertheleſſe to declare theyr foundacion and originall they weare the Cistercienssh rochets vpō hygh and ỹn eipall feaſte dayes. Theyr rule accordeth very well wt S. Benets. S. Bernard wrote many bokes which testifye of hys learnyng and holyneſſe. Thys order hath many cloyſters & swalowed vp innumerable goodes of the worlde, whoſe abbottes many one are Lordes, rydynge wyth many horſes, and say

masse wyth myter, croyser and cope lyke a
bysshop. They serue God many wayes, only
they preach not lyke contemplatife fathers,
orels very lytle, perchaunce it becommeth
them not, or els theyr order wyll not suffre
them to vse so sleght an office, or (ỳ I myght
sooneste be persuaded) they can it not: ther-
fore commit it vnto vplandysh prestes, so ỳ
I thynke one coulde not furnysh one Ber-
narde out of so many cloysters, though he
bet them euen to a plate.

## xxiiii. Templer order, theyr be-gynnynge and decaye.

After Christes byrth the yeare. M.c.x.
in the tyme of Gelasius the .ii. begāne
thys order at Jerusalem and cōtinued
nere hāde .cc. yeare, whose begynnyng was
thus: After that Gotfraye duke of Lozayne
conquered Jerusalem, certayne knyghtes
perceauyng that such pylgroms as came to
them of theyr deuocīō and were robbed and
murthered by the waye, they made a bonde
amonge them to serue God in chyualry. At
the begynnynge they were but fewe, gaue
themselues to wylfull pouerte, and theyr
chefe mayster was a keper of the temple

boze, wherof they were called Templar lozdes. They dwelte together, not farre from the sepulchre, lodgynge the pylgroms, kepynge them from myschefe, and shewynge them much kyndnesse, bryngynge thē from one holy cytie vnto an other. Theyr ozders badge was a whyte cloke with a reede crosse S. Barnarde made them a rule. They became very ryche in few dayes by gystes of greate men and pylgroms, wherfore pleasure toke roote also amonge them, so that they came to decaye of vertue into al vyce, & were all destroyed vpõone daye in ỹ tyme of Clemēt the .v. B. of Rome, ano. M.ccc.x. because that (as some saye) they were fallen to the Saracens, scornynge Christ with the infideles, for whose cause (notwithstādyng) they were heyred to warre. Wherfore they were in one daye destroyed in fraūce (where they had theyr beynge) of Philip kynge of fraunce and other lozdes, by the consent of the B. of Rome, wyth theyr graundmayster both twnes, castels, treasures, possessions & other goods all burnt & murthered, as was done also before in Asia and Syrya. These foresayde Lozdes and the kynge by the B. of Romes permission dyd make an apoynt-

ment and bonde by a bull (and noman shuld
disclose thys pryuite vnder dannacio of hys
soule) how that on one daye they shulde fall
vpon them, and depryue them all of theyr
lyues, and to wende the goods to other spi-
tuall vses, hyrynge wyth them other defen-
ders of the fayth. Thus perysshed thys order
all in one daye, and theyr goodes were part
ly turned to the knyghtes of Rhodis, which
than beganne there, haurynge there theyr
graundmayster, partly was it bestowed to
the spiritualty in Englande. Some saye
that thys rootynge out of them was more
because of enuy of theyr prosperite and roy
alte, than of gyltynesse. ffor as theyr graūd-
mayster James Burgonion was burnte at
Paris wyth many of hys brethren, he toke
hys death theron that he was neuer gylty
of the accusacions layde to hym. But yf
religions now shulde be destroyed for theyr
ryches, or els because they are gone from
the fayth: I feare me ther shulde fewe
clopsters remayne standynge for theyr hy-
uynge and hypocrisyes sake.

## xrb. The order of Tem-
ple knyghtes.

After the byrth of Christ. M.xx. began the order of temple knyghtes at Jerusalem, called S. Jhons. These lyue vnder S. Austines rule, and haue black lay clothynge, yet very lyke the rule, and there vpon a whyte crosse on theyr brest, they are instituted to fyght bodely agaynst the infideles. Theyr chefe beynge is in the Ile Rhodis, where they be vnder a graundmayster with all theyr houses and churches. And though they be for the moost parte seculare, yet enioye they the fredomes of the church, fulfyllynge dayly theyr tare of Pater nosters.

## xxvi. Premonstratensis order.

After Christes byrth .M.c.xix. begane thys order in the byshoprike of Laudunensis. vnder S. Benets rule by one borne at Colk called Notohobertus or as some saye Norbertus. Of thys order can I fynde nothynge perticularly, but that they be clothed in whyte from toppe to toe to declare theyr vnstayned virginite.

## xxvii. Humiliatorum or the submitted order.

After Chriſtes byrth the yeare .M.c.
lxvi dyd thys ozder begynne, (Yet do
ſome ſaye that it was vnder Henry the
vi. anno .M.c.lxxxix) in the tyme of Alexander the .iii. The fyrſt ſaye that what tyme the Emperoure ffrederike Barbaroſſa had troubled Italy, and ſpecially Gallia Ciſalpina, and had bannyſhed many, both men & women and chylderen into Dutchland: as they now cõtinued there a ſeaſon and were fylled wyth myſery, they clothed themſelues all in whyte, came to the emperoure, prayenge hym forgeueneſſe, and to let them go home agayne, the which was graunted and permitted vnto them. Now whan they were come home, they kepte thē ſelues togethe, and promyſed to go in lowly clothynge, the men and wemen to be ſeparated ech from other, & to laboure euery one what he was ſkylde in, and had a commune purſe (Theyr heade called they a Proueſt, they kepte the rule of S. Benet. Thys ozder increaſed ſo both in goods and perſons, that it was confirmed and endued with many priuileges of the B. of Rome.

## xxviii. The Sambonites or good brethren ozder.

The yeare. M.C.xciv. dyd Jhon surnamed the goode a restorer of S. Austins order florysh, which had such a pryck of the flesh, that he feared he sholde haue ben fayne to forsake religion, and to haue turned agayne to the worlde: wherfore he toke sharpe thornes, which he put vnder the nayles of hys handes, and put hys handes oft vnder a stone to preasse them, and chastysed hym selfe so harde that he was oftymes besyde hys wyt. He laye. iii. dayes speechlesse, so that he knew nothyng of hymselfe. At the which tyme a woyce shuld haue sayde to hym: Jhon, thou hast conquered, thou shalt nomore be assaulted of thy flesh. Thus was he at the fyrst a good mõke. After thys he raysed vp the decayed order of saynte Austine, chaungynge lytell in garment, but makynge the order strayghter. Upon thys came many to se hys holynesse, which were steared to forsake the worlde, to renounce all, and to accõpany themselues to hym, yeldynge themselues to the lyfe of S. Austine. They buylded many cloysters, and surnamed themselues Sambonites or the good brethren: for he was called ỹ good Jhon or Johannes bonus. Such is the be-

gynnynge (good reader) of the orders that swalow vp landes and people, and deuoure wedowes houses. It is a commune prouerbe: A yonge angell, and olde deuell.

## xxix. The crossebearers or Crossed freres order.

IN the yeare of oure Lorde. M. cc. xv beganne thys order in the. lviii. councell of Rome, it was begonne longe to fore, but sometyme lefte agayne: at the laste it was raysed agayne and cõfirmed by Innocentius the. iii. in the. xviii. year of hys byshoprike of Rome. The begynnyng was of thys maner: Amonge thẽ of Albania rose a pestilent heresy, which caused a great dissension amonge them of Rome. Wherfor ỳ B. of Rome sente many agaynst them marked wyth the crosse, whiche were all slayne. These laudable & prayse worthy souldyers dyd he halow therfore, and rayse the order agayne wyth geuynge of many fredoms & preuileges. Unto thys order dyd Innocẽtius ỳ. iiii. B. of Ro. geue a rule, cõmaundynge ỳ ỳ spirituall of thys order shuld alway weare a crosse in theyr hondes. Mutriacus a B. & martyr in ỳ tyme of Helena the mother of

Constātine ỹ greate Emperoure is sayd to be the founder of it: but it was come to such decaye, that it was almoost gone to nought. The yeare of oure Lorde. M.cc.xxii. shulde it haue ben refourmed: theyr clothynge is a blacke cope with a crosse theron, the bygnesse of an hande.

## xxx. Carmelites or whyte freres order.

Anno. M.cc.xviii. dyd Alberte a patriarke of Jerusalem rayse agayne thys order in Syria by mount Carmelus geuynge of hys owne power therto many fraunchises and priuileges, and ordened a rule for it. Now whan thys order encreased and multiplyed thorowout the worlde it suffered much trouble. Wherfore Honorius ỹ iii. B. of Rome thought that thys order suffered vnworthely so much, by reason of hys holynesse (which yet was not greate) for the which cause he translated thys order vnder ỹ tytle of oure lady of mount Carmelus, chaūgynge somwhat theyr rayment. Some saye that thys holy order in hys fyrst clothynge (that they sayde was of Helias or Heliseus) was greatly accepte to the Soldane, and

endued with many almesses of hym: but after they thaunged theyr rayment, he droue them out of hys kyngdome, so that of necessite they came in Europa. There haue they fallen to beggynge, so that in shorte space they grue greatly. They boast Cirill, Angelus, and Albertus to be theyr sayntes. Lo good reader thys is the reasonable grounde of theyr order, which was so good, that it pleased also the heythen, whiche shame and rebule Math. x. Joh. xv. xvi. they wyll in a maner boast where as the true Christen be alwaye persued of the euell Christen: yee the properte, nature, and chaunce of the gospell is, that it bryngeth hatred of the worlde vpon it. Marke farther: thys holy cole brought them a crosse and trouble, who euer herde such lyke: Thys order is to begge, to take of euery man, and to do nothynge agayne for it. Theyr clothynge was wonte to be a whyte and blacke checkered cope, but now a black cote gyrded about the, & a whyte cloke vpon y. Theyr order is to drynke wyne and to begyle the people wyth much babblynge Math. xxiii.

## xxxi. Preacher order or black freres of S. Dominike.

Anno. M.cc.xx. was Dominike Calaguritane a Spayniarde the begynner, leader and father of thys order: which yet beynge in hys mothers wombe was declared vntoher what he shulde be, on thys maner: She dreamed, that she had a wolf in hyr woombe, which had a burnynge torch in hys mouth, the which the preachers do greatly auaunce and expoũde it to theyr orders glory, as they well can. Neuertheless it is well knowen what beast a wolfe is, he is no shepe which signifyeth Christ and hys Joh.x As for the torche, I take it for hys wolfysh learnynge, wherewyth he hath set all the worlde on fyre and begyled, or els made thẽ shepe, that he myght deuoure them: for fyre and a torche do not alwaye sygnifye ỹ holy goost. Now lytell doth it agree than with holynesse & the gospell that theyr dreame doth sygnifye, that she bare a wolfe, where as Christen men are shepe, & in no place called wolues, nor yet is the wolfe ony where takẽ for goodnes: Thys Dominike was fyrst a chanon regular, but wt great feruẽtnesse of spyrete (as is well to be thought) foũded he thys order, & toke the cole, ỹ clothyng of hys order vpõ hym, for he douted how to behaue

hymselfe in the heresy ꝑ was spronge vp of the virgine Mary, ꝑ he myght roote it out. As he now vanquissed & ouercame ꝑ gaynsayers of the B. of Rome at Tolossa, he optayned the cõfirmacion of hys order of Honorius the iii. B. of Rome, the which afterwarde ouerwhelmed al contrues. Thys shynge man dyed at Bononia, & was canonisate of Gregory the. ix. Their order is to begge as the Carmelytes, and to forsake lytle by wylfull pouerte, wherby they take much and ware rych. Their cote is whyte, their cope black. Their rule is S. Dominks and not Christes, accordynge to the name. Marke good reader what strawy & papiry foundaciõ the orders haue, yee founded vpõ a frosen yse, so that whan the Sõne of truth doth shyne, than melteth their foundacion, & their buyldynge decayeth. What a lyke tale is thys ꝑ an author of sectes shal destroye sectes and heresyes. Yf one heretike maye driue out an other, thã were these heretical dyuels alwayes the fearcest. But Christ sayeth. mat. xii. ꝑ one deuel can not dryue out another, yet are they cõfirmed to roote out all heresy, namely that is agaynst the Popishnesse. Afterwarde in a generall chap-

Bononia it was concluded to geue

ouer all vnmoueable goodes and rētes that they myght so themore frelyer wayte vpon ỹ office of preachynge, but now they coulde be content to haue more than they haue in possession. Innocentius .B. of Rome saw in a dreame the church louſed and discharged vpon Dominikes ſhulder, wherfore he dyd confirme the order.

## xxxii. The barefooted order.

Anno. M.cc.xrii. approbated Honorius the.iii. .B. of Rome a good frerely father thys order alſo. The whiche was founded of one ffrauncis an Italian which was a marchaunte and a worldly man vntyl he was. xxv. yeares of age. After that caſt he in his mynde to folow Chriſt, deſpyſyng all worldly thynges. And whan he was ſhod & gyrded wyth a duble gyrdell, he remēbred the wordes Chriſt: (Poſſeſſe nother two cotes, nor ſhues, nor yet a ſtaffe. ꝛc. and: whoſo forſaketh not all thynges can not be my diſciple, ) he caſte all thynges from hym euen alſo the gyrdell, and gyrded a coard aboute hym, and beganne contynently thys order. In the whyche he was ſo ſtraygbt to hymſelfe, that to chaſtiſe hys

flesshe in wynter season he wolde couer his body with yse and snowe. he called pouerte alwaye his lady, and loued rather to heare hymselfe reuyled then praysed, he kepte nothynge ouer nyght. his harte desyred martyrdome, where vpon he wente in to Syria to the Soldane, which receaued hym honourably: wherby it is to be thought that surely he tolde hym not the trueth. For trueth is seldom welcome in courtes, and in ꝑ world. I wyll here passe ouer the fable how Christ and his sayntes dyd marke hym with the. v. woundes. As he had now thus chastised his flesh. xviii. yeare, he dyed at Assis, and was canonised of Gregory the. ix. Thus hast thou (good reader) described vnto the the gospellyssh ape, the pyler, staye and foundacyon of the barefooted order. Let it be so that he had a good meanynge, where be then his folowers: I maye se perchaūce his cole or garment, but his lyfe I se nowhere. I reade not that he nor his wente aboute wyth a boxe, sayenge gospell from house to house, and in euery gam were one played, nor yet that he ware cutte shues or patins.

## xxiii. The minorites of S. Fraūces.

Anno. M.cc.xxiiii. or soone after dyd Minores or Minorites descende from the aforesayd Barefootes, which be also vnder the rule and clothynge of S. ffraūcisce, sauynge þ their rule is not so straight, for they haue so dispensed with the rule that they maye touche mony and weare shues. They be diuided in many sectes, rules and orders, some go on treen shues or pattyns, some barefooted, some regular ffranscans or obseruantes, some Minores or Minorites, other be called minimi, other of the gospell, other de caputio. They all differ in many thynges, but accorde in superstycyon. I can not shewe all the differences of them, neuertheles̄e the Minores or Minorites I fynde to be planted and set in by ffrancisce and chargeably to be confirmed of Honorius the.iii. B. of Rome. The aforesayd ffrancisce dyd gene his a rule to lyue by, namely: þ holy gospell, in pouerte, chastite and obedience, as thoughe they onely were Christen men, and as though he that wolde be a christen man must become a barefooted frere, or as thoughe ther were sundery kyndes of Christen men, and Christ were diuided in hymselfe.

## xxxiiii. The order of S. Clara.

The yeare of our Lorde. M.cc.xxv. dyd shyne and florysh S. Clara, that was a disciple of S. Francisce, borne at Assis in Italy. She made a congregacion of order of poore wemen very lyke vnto saint Francisce rule by ꝑ church of S. Damiane, wherin she chastised hir flesh. xlii. yeare. Innocētius the. iiii. dyd vysite her in hyr death Honorius the. iii. and Gregory ꝑ. ix. endued her with gyftes and pardon, and Alexander the. iiii. canonisate her. Theyr garment is graye, and lyue after saint Fraunciscs rule, (wherin she is moost weakest and easyest) yet somewhat altered. Theyr order admytteth none but wemen kynde, without it be for to saye masse.

## xxxv. The scourgers order.

Anno. M.cc. lxv. in the tyme of Clement the. iiii. B. of Rome rose in Italy this heretical secte, & crepte also in fraunce. They scourged themselues with knottes and pryckes fastened in the scourges, wherby greate errour rose in the fayth. Finally was it destroyed wyth

fyre and swearde.

## xxxvi. The Celestines order.

The yeare of our Lorde. M.cc.xcvii. was there a good B. of Rome, Celestine by name, which wyllyngly gaue ouer the byshopryke, and wolde haue returned agayne to his hermitage (wherin he dwelty quyetly before his poppyshnesse) had he not ben letted by Boniface the.viii. B. of Rome. Some apes counterfayted this holy B. takynge vpon thē an order vnder ỹ rule of S. Benet in a wylderneſſe, and called thē selues Celestines after Celestine. Theyr orders garment, cloke, cole, and kappe shuld haue ben blew, and Celestine shulde haue begōne it, but his storye denyenge it accordeth not here with.

## xxxvii. The Dutch order, or order of the lordes of Prusse.

Anno. M.cc.xvi. or as theyr rule specyfyeth. M.c.xc. whan the Emperoure Frederike the.ii. hoofte laye in Prusse to resyste the assaultes of the infideles, and that ther rose a great disease amonge ỹ soul dyers, some of ỹ goodharted souldyers made

a cotage oz tente of a shippe, wherin they caryed the diseased, and with great tēdaūce serued them there, gatherynge an almesse a monge the hooste, and whan they wente to felde, they were alwaye the fyrst lyke seruēt souldyers: so that prynces and great mē had a great mynde to them. Amonge these were some rych and honest cytesens of Lubeke & Bzeme which vndertoke by the Emperour to make a bzotherheade amonge them, by ꝓ which dede they dyd allure many to them. They promysed also yf the lande of Pruse shulde be geuen them, they wolde lyke bzethzen and men of chyualrye, conquere it agayne. This was graunted them, geuē and registred. Duke Conzade also of Mosauia that wzote hymselfe lozde of it, gaue them ouer his tytle vnder a golden bull. Thus rayſed they a bzotherhead amonge them to warre vpon lyke aduenture, ether to lyse oz to wynne, come who wolde, & procured in ꝓ meane tyme a confirmacyon of this theyr bzotherheade of the B. of Rome, which they gat and obtayned. Than proclamed they theyr ozder, and all such as were wzytten in to it had a pece of ꝓ sayle of ꝓ shippe where vnder they tended the sycke and diseased.

And vnderone they made a ſtatute, ỳ whoſo wolde ioyne hymſelfe to them, ſhulde weare a whyte lynnen cloth, caſt aboute hym, lyke the Egipcyans do, cloſed aboute the necke, leſt it fell from them, & a blacke croſſe theron. This brotherheade was called, ỳ Dutch order of ỳ hoſpitall of S. Mary at Jeruſalē: for they toke none therin, but Dutchmen. As for ỳ tytle knyghtes or lordes, ỳ they gat longe after. Now as they had cōquered & taken in Pruſe it was graūted them to go further, & what lande they toke in, ỳ to be theyr poſſeſſiō & heretage. Upon this they toke in euery one ỳ came to thē, ſaue thoſe maryed men ỳ had chyldren, yf he were maryed, and had no chyldrē, he myght be receaued welynough: ffor it was ordyned ỳ after his death al ỳ he had, ſhuld come to the orders behoſe Maryed men were marked wyth an halfe croſſe only, but ỳ other with a whole croſſe. They refuſed no kynd, for they toke alſo wemen in to theyr order, yee & preſtes. This chyualry & knyghthode agaynſt ỳ heythen, & theyr buſy cure to ỳ diſeaſed was a great ſhyne of goodneſſe: but whā they gat a lytel reſte, they made out a procture, vō a ſleght copper croſſe, & vnknowē relikes, to gather

in dyuerse places, to the mayntenaunce of theyr order & hospitall. They obtayned also great pardon for them þ relyued thē wt theyr goodes, bodyes, ayde & counsell: so that they encreased greatly, folded euery where hospitals, wherfore euery mā was redy to geue & to mantayne thē. Such also as were slayn in þ aforesayd battayls, were holde for martyrs, wherupō they caused many gētlemen, & souldyours to warre for thē at theyr owne costes, & to conquere landes & people. But what they gat wt conquerying & lymytynge, þ dyue they all to theyr owne, payeng theyr ayders wt thankes, & bought wt the goodes þ they gathered both those wates, tributes tolles and one pece of lande after another: & as they increased in goodes and possessiōs, so decreassed theyr cure to the poore. At the fyrst they led a straygbt lyfe with the chaste synge of theyr bodyes, but specyally wt tendynge of the sycke. Whan Dutch gentlemē came to vysite them, they coulde scant finde an empty corner to put of theyr harnesse, it was so full of sycke folke, and of the brethren that prayed, whereof some scourged them selues naked wyth roddes, which foolyshnesse at that tyme had a great

And vnderone they made a statute, ỳ whoso wolde ioyne hymselfe to them, shulde weare a whyte lynnen cloth, cast aboute hym, lyke the Egipcyans do, closed aboute the necke, lest it fell from them, & a blacke crosse theron. This brotherheade was called, ỳ Dutch order of ỳ hospitall of S. Mary at Jerusalē: for they toke none therin, but Dutchmen. As for ỳ tytle knyghtes or lordes, ỳ they gat longe after. Now as they had cōquered & taken in Pruse it was graūted them to go further, & what lande they toke in, ỳ to be their possessiō & heretage. Upon this they toke in euery one ỳ came to thē, saue those maryed men ỳ had chyldren, yf he were maryed, and had no childrē, he myght be receaued welynough: ffor it was ordyned ỳ after his death al ỳ he had, shuld come to the orders behofe Maryed men were marked wyth an halfe crosse only, but ỳ other with a whole crosse. They refused no kynd, for they toke also women in to their order, yee & prestes. This chyualry & knyghthode agaynst ỳ heythen, & their busy cure to ỳ diseased was a great shyne of goodnesse: but whā they gat a lytel reste, they made out a procture, wt a sleght copper crosse, & vnknowē relikes, to gather

in dyuerse places, to the mayntenaunce of theyr ozder & hospitall. They obtayned also great pardon for them ẏ relyued thē wᵭ theyr goodes, bodyes, ayde & counsell: so that they encreased greatly, folded euery where hospitals, wherfore euery mā was redy to geue & to mantayne thē. Such also as were slayn in ẏ aforesayd battayls, were holdē for martyrs, wherupō they caused many gētlemen, & souldyours to warre for thē at theyr owne costes, & to conquere landes & people. But what they gat wᵭ conqueryng & lymytynge, ẏ dyue they all to theyr owne, payeng theyr ayders wᵭ thankes, & bought wᵭ the goodes ẏ they gathered both those waies, tributes tolles and one pece of lande after another: & as they increased in goodes and possessiōs, so decreassed theyr cure to the poore. At the fyrst they led a strayght lyfe with the chaste synge of theyr bodyes, but specyally wᵭ tendynge of the sycke. Whan Dutch gentlemē came to vysite them, they coulde scant finde an empty cozner to put of theyr harnesse, it was so full of sycke folke, and of the bzethzen that prayed, whereof some scourged them selues naked wyth roddes, which foolyshnesse at that tyme had a great

shyne of holynesse. With this conuersacyō and shyne of holynesse, as warrynge & beggynge obtayned they in shoꝛt space. iii. loꝛdshippes, namely one in Dutchlande, (that they gat with beggynge) Pꝛusse, and Eyslande oꝛ Lyfelande. Marke now the chaungynge and alteracyon: At the begynnynge was the oꝛder fre foꝛ euery man, and an hospitall of the pooꝛe, but now hath the gentlery bytten out the pooꝛe: the whole & soūde them that were sycke and diseased: the rych the poore, so that it is nomoꝛe called the hospitall of the pooꝛe, but of the gentlemen, & are called nomoꝛe bꝛethꝛen, but loꝛdes and knyghtes of the Dutch oꝛder. Moꝛeouer, it is not now fre foꝛ euery mā, foꝛ euē gentlemen themselues must make labour & frendes to obtayne it. Thus well remayneth euery foundacyon in this wycked woꝛlde, so that I counsell hym that wyl do good to his neghboure, to do it by his lyfe dayes, and let foundacyon be foundacion. Theyꝛ heade now is called Comither.

The oꝛder of S. Jhōs oꝛ knyghtes of Rhodis hath lyke begynnynge, myddell and ende, wherin also are now only loꝛdes, coūties, & other gentlemē: Unto whō the oꝛder

is not shewed before they be entred therin.

## xxxviii. The ozder of Maryes seruauntes.

Anno. M. ccc. iiii. was one Philippe a verey spirituall and deuoute man the founder of the ozder of the seruaũtes of oure lady. He rayſed thys ozder vnder the rule of S. Auſtine, wyth euen lyke wozdes and faſhion, makynge difference of it wyth certayne ozdinaunces of the freres of oure lady: whiche ozder afterwarde was confirmed by thre B. of Rome, namely: Benet ỹ xi. Boniface the. viii. and Urbane the. vi. & is rekened amonge the beggynge ozders. At the laſt it was wholy ſanctifyed and halowed of Innocencius the. viii. and delyuered of the euell wyl that ſome cloyſters dyd owe them. Theyr garmentes are lyke oure ladyes bzethzen. Thys ozder begãne vnder Benet the. xi. B. of Rome, & ſhoztly increaſed greatly in goodes, perſones & cloyſters, decreaſed only in ſpzete.

## xxxix. The ozder of ſaynt Jhons, oz the Lozdes of Rhodis.

Anno. M.ccc.viii. what tyme Jerusalē the cytie was lost, and ꝑ Templars were destroyed, by reason they were fallen to a great Idolatry, certayne knyghtes with a great company of gentlemē and other valeaūt men made a compagne in the name and honoure of S. Jhō Baptist (wherfore they were called Johannites.) These toke vpon them to recouer agayne the lost Ile of Rhodis yf it were geuē them to possesse it frely, orels wolde lese theyr lyues. This beynge graunted to them they toke theyr iourney thetherward, which was prosperous vnto thē, so that they recouered it, & droue out the Turkes of it, repayred again the destroyed cytie of Rhodis, and mended theyr nauye: so that not only they kepte the Ile for farther assaultes of the heythen, but also ayded greatly the Christē that were in Cipres & other Iles aboute them. ffor the which ayde and succurre, the goodes of the Templars in the east were geuen them by the B. of Rome and other Christē princes. And euen so was the Ile Rhodis with all ꝑ lordshippe therof geuen vnto this order of S. Jhons. Afterward of theyr owne deuocyon & good mynde desyred they ꝑ rule of S. Au-

styne, wherby they beynge endued of the B. of Rome wyth many priuileges & fraunchises, optayned many good dedes. The Soldane or Turkysh Emperoure hath so longe warred vpon this Ile, tyll at the last Anno M.cccc.xxii. he hath taken it in Neuertheless he hath ofter had euel fortune before it then good. It is sayd that ther was a castell in this Ile, called S. Peter, wherin ỹ Christen dyd oft flye the power of the Turkes, wherin are exceadynge curste dogges that knewe Christen men by smellyng and were louynge to thē: but agaynst ỹ turkes wolde they fal fearsly, bytyng & tearyng thē, so that they haue ben oft hurte of thē. Theyr head is called ỹ Graūdmayster. Theyr clothyng is black, & a whyt crosse theron. They wear also a swearde, in tokē of theyr knyghthode.

## xl. The order of the souldyers of Jesus Christ.

ANno. M.ccc.xxiii. dyd Jhō ỹ. xxii. rayse this new order of Jesus Christ, so that the brethren of this order shulde vse chyualrye agaynste the Saracens in Portingale. The chefe heade of the order is in the cytie Mirinū in the Sylueſtish byshop

tyke, where they⁹ ꝑincipall houſynge and caſtell is. Unto theſe ſouldyers by the conſent of ꝯ kynge of Poꝛtyngale, be ꝯ goode ſ geuē whych ꝯ Tēplars had in Poꝛtingale, where wyth they ſhulde be ſuſtayned. The heade of the oꝛder is the abbot of the byſhoprycke Alchaſia, whiche hath power to admitte and depoſe ſuch ſouldyers . Of they⁹ clothyng haue I no where red. They⁹ rule is to warre and to be wylde.

## xlı. The oꝛder of Jnieſuates.

The yeare after Chriſtes byꝛth. M.ccc lxv. dyd thys oꝛder begynne vnder Urbane the.v. B. of Rome, in the cytie of Hetruria called Sena. The founders of it beganne in houſes, in woꝛldly rayment after the maner of ſpirituall men, ſeruynge God in the ſweate of they⁹ bꝛowes ⁊ they⁹ handycrafte, in greate loue ⁊ charite one ẅ an other. As now the foꝛeſayd B. of Rome called thē to hym, he had a great pleaſure in t they⁹ lyuynge, ⁊ gaue them a whyte cote to they⁹ oꝛders habite, ⁊a ſcoꝛnful cole to wear therꝯō, ⁊ oꝛdyned thē to a patrō oꝛ defēder a ẅtuous ⁊ holy mā (but ꝯ B. of Ro. frende) i ſteade of a ꝑroueſt oꝛ abbot. Theſame (ac-

cordynge as he was cõmaunded) gaue the a graye garmẽt to weare vpon ỳ whyte cote, & to go vnshod. They were endued wt many pardons and priueleges, so that they greatly encreased in few dayes in many cyties of Italy, beynge well accepted and counted for true ensamples & folowers of the Apostles. Theyr dayly seruice is a certayne tare of Pat nosters. They haue no orders, yet are ther many learned men amonge them in Italy now a dayes. The begynnynge of the order was good, seyng that they serued god wyllyngly and frely wythout ony rule: but after that the Antichrist of Rome had made an order for them also, than was the fredom of theyr spyrete bounde to a rule & clothynge & than had thys order also done before God. For Christ wyll be alone, he wyll nother be bounde hym selfe, nor hys true disciples nother, yee where he is truely receaued, there maketh he all free: but ỳ Antichrist of Rome wyll set hys seate also in mens consciences, wherfore Christe and hys worde be fayne to geue place to hys wycked tyranny.

## xlii. The Scopetines or S. Saluators order.

The yeare after Chriſtes byrth. M. ccc. lxvii. dyd thys ozder begynne by certayne ſpirituall fathers of ſaynt Auſtins ozder in the partyes of Sene in Italy: The which Gregozy ỹ xi. B. of Rome dyd approbate, endue with pryueleges, and aſſcribed them amonge the chanõs regular oz quere prieſtes. And foz a memoztall of theyr fyrſt foundacion and ſpirituall eſtate, they weare a white garment wyth a whyte ſcapulary vpon a whyte rochet. They lyue of theyr rentes, and reuenues. They preach not, yet heare they confeſſions. Hetherto haue they ben in eſtimacion & greatly ſet by.

## xliii. The ozder of S. Brigitte oz Bryde.

Anno. M. ccc. lxx. ſhuld Baſilius haue ben founder and inſtituter of thys ozder in Grekelande, ſo that both men and wemen ſhulde lyue together ſpiritually vnder one rule. But becauſe ſome ouerthwarte men laughed thys ſpiritually to ſkozn the ozder was diſcharged, & afterwarde rayſed agayne be Brigitte, & inſtitute that they myght well haue theyr habitacion both

vnder one roofe, but mē & wemen separated ech frō other, so ỳ the one myght not come to ỳ other, saue only whā nede requyred to minister the sacramētes. The church shuld be cōmune to both, neuertheleſſe ỳ ſyſters ſhulde be cloſed aboue in a cloſet, & the brethren to be beneth, waytyng vpō the diuine ſeruice: & ỳ theſe ſhulde tende the altare, & they the quere. The Abbeſſe ſhulde haue the primacy on S. Brydes behalfe, & ỳ brethren to be vnder her: ſo ỳ ſhe ſhuld prouyde both man & womā meate, drynke & clothyng Amōge the brethrē ſhulde one be called Prior, warden or Cōfeſſoure, and be aboue ỳ other. The wemen ſhulde be cōſecreated and brought in by the byſhop. Theyr clothing is a graye cote wt a graye cloke therō, & a reed croſſe in a whyte cyrkle. They may weare no lynnen, after the tenoure of theyr rule. Theyr rule is S. Auſtins, wt it that S. Bryde put therto, which God (Yf it be at the leeſt waye true) dyd declare vnto her and confirmed by the B. of Rome. In Sweden and Germany are theyr cloyſters for the mooſt parte. Theſe brethren heare confeſſions and preache at hyghe feaſtes. They haue alſo laye brethren, as in many places

mo. Because of forein occupyeng hath euery cloyster hys certayne brethren & systers.

## xliiii. The whyte sprietes or Beghart order.

Anno. M. ccc. xcix. or as some saye. lxxxix. rose the Beghartes in Italy after a straunge ryssyng of the people so that euery man wythyn the Alpes or mountaynes of Italy clothed hymselfe in a whyte lynnen garmente, hauyng a cole lyke a freres abyte, and cõmynge downe euen to the toes: amonge whom were many noble men and women, princes, prestes, mõkes & all kynde of spirituall men, which also clothed them of thys fashion. These all wente procession wyse, euer two and two together vnto the nexte cytie, and cryed with a mery noyse for peace and mercy. They sange and praysed God. Noman wẽt aboute to begyle ony mã by craftynes at thys tyme, no straũger was oppressed, all hatred ceassed, and al enuy turned to peace: Thys cõtinued ỹ space of. iii. monethes. Amõge these were ther. iii. M. of ỹ citie Luca, they wente to florẽce, ỹ men went before euer two & two, their wyues folowed them lykewyse in the processiõ

wyth theyr faces couered. The crosse that wente before thē is yet at Luca, and is kept in great reuerence, to the which is a pylgrimage, and ymages of gold, syluer and waxe are offred vnto it. The occasiō of thys was a preest whiche was so passynge in visage, wordes & behaueour, that of many he was taken for a saynte. Boniface the.ix. B. of Rome caused hym to be taken at Viterbill to bryngе hym vp to hym, to burne hym lyke an heretike, and to caste hys ashes in the ayer: & thus vanyshed thys swarme agayne alone by processe of tyme.

## lxb. The order of whyte monkes of mount olyuete.

Anno. M.cccc.vi. in the tyme of the scisma or diuision betwene Benet ỳ. xiii. and Gregory the xii. byshops of Rome beganne thys order aboute Sena in Italy, by certayne cytesens of the same. For many cytesins fearynge God, as they saw thys discorde and diuision betwene these. ii. popes or B. of Rome, and other vnhappyness in the worlde, gat a great grudge and myspleasure at it, drue together wyth one accorde, and a lytell frō the cytie vpon a hyll called olyue

hyll, or mount olyuete, here beganne they to discharge them selues of worldly care, and to serue God lyke contemplatife heremites By the ensample of thys were many noble and gentlemen with other steared and inflamed to ioyne themselfes to them, & lyued in heauenly contemplacion. Now whan theyr good noyse came to the B. of Romes eares, and theyr feruent contemplacion in godly thynges, he caused certayne of ỳ chefe of them to come to hym, to enquire of theyr lyfe, and conuersacion: wherin he had an exceadynge greate pleasure, & confirmed thē wyth many priuileges. Theyr clothynge is all whyte. Theyr rule is S. Benets, wyth some addicions to it.

## xlvi. S. Georges order.

Anno. M.cccc.vii. rose also a new regular order of S. George of Alga, by Uenice, that was begonne by the spritu all man ỳ Patriarke Laurence Iustiniane of an increable straytnesse of lyfe. Thys gatheringe dyd Gregory the. xii. stablysh vnder S. Peters rule & ỳ fyrst order, wt certayn ordinaūces ioyned therto. Eugenius ỳ. iiii & many other notable byshops and cardinals

were of thys order.

xlvii. S. Peters order or ỳ Apostles order.

The yeare of oure Lorde. M.cccc.ix. dyd the order that was iustitute fyrst of the Apostles, & afterwarde of S. Austine by the towne Hippo in Aphrica wō derously increase, and decaye agayne. Afterwarde in the.xxii.yeare of Henry the.iiii ỳ Emperoure of Rome, (accordynge as many cronicles do specifye) was it set vp and rayſed agayn by Juo the byshop of Burgony. Thys order, (namely to lyue after ỳ perfection of the gospell) is oft decayed and rayſed agayne. Anno. M.ccc.xlii. in the tyme of Benet the.xii. B. of Rome ſhuld thys order haue ben rayſed, cōfirmed, & brought agayn to hys olde floze. Some cal it the regular or the obſeruaunt order of S. Auſtine. Thys order (yf it be els of the Apoſtles iuſtitucīō) was fyrſt rayſed to God wout ony rule or cōpulſion of theyr harte, beyng bound to no thynge, cleued to nothynge els but to God, poſſeſſynge al thinges as though they had & poſſeſſed them not, & lyued wout ony differēce of meates & clothyng, beynge free frō all ymyſe ſaue only baptyme: but after ỳ s. Auſtine cloſed it in a rule, & the B. of Ro. haue

patched many constitucyons and cõmaundementes to it, disanullynge the preceptes of God, as namely: wyth choyse & differẽce of meates, clothynges, dayes, promyses, persons, places, tymes and with excludynge of mariage as an vnclenly thinge, is the order become the deuels order, and he abbot of it. The Apostles order ought to be commune vnto all Christen men, for they taught them alwaye in generall, and made no difference of Christen men. All Christians haue one commune doctrine, law, baptyme, lorde, gospell and Christ, but they haue so longe botched and cobled to it, tyl it is become the deuels. It is so often chaunged, (the whiche I can not now all shewe,) vntyll at the laste they be clene dispensed from Christ, and his gospel, to a Jewysh spiritualty, and an order of theyr owne inuencyon.

## xlviii. The order of the heremites of S. Jerome.

Anno. M.cccc.xii. is ther rysen an heremeticall order of S. Jerõ by Lupus of Hyspalũ a prouincial of the order, whose rule is drawen out of the wrytynges of S. Jerome: the which rule beynge sent to Martine the .v. B. of Rome to confirme, pleased

hym very wel. So that these monkes, which afore had lyued after S. Austins rule, dyd now take S. Jerome for a gyde and master. They haue graye clokes, and saye seruyce after the Romane vse. We haue spoken of them afore also.

## xlix. Camaldulensis order.

Anno. ix. C. and. l. dyd this order begyn in the parties of Hetruria by one Romuldus an abbot of Rauenna. This wylderneſſe belonged to one Maduldus by name, which gaue it to Romuldus the holy man for a dwellynge place, after whom the holy man caused it to be surnamed for a perpetuall memory. He ordined his monkes to weare a whyte cole, to whom many gentlemen and other forsakynge the worlde dyd ioyne theselues. Amonge all other was one Petrus Urceolus duke of Uenice come to their company, which after his death declared the holyneſſe of the order wyth many tokens and myracles. Whyle Romuldus lyued he dyd augmēt the order wonderously, so that in some places. iii. or. iiii. cloysters were buylt atonce, which increaſſed exceedyngly in ryches, connynge, and persons.

Theyr rule is vnknowen to me. Theyr cloke and all from toppe to toe is whyte. I doute in theyr opinion and mynde, and also in theyr virginite and behaueoure. ffor cronicles do prayse many thynges that are to be dispraysed, & agayne disprayse, ỳ is prayse worthy, wherof partialite is sõtyme ỳ cause

¶ No good reader such thinges fynde I praysed thorow out with vaine prayse, as I wold rather blame yf I were requyred to be iudge: Wherfore counte many thynges to be spokẽ Ironice (that is not earnestly & of a cõtrary meanynge) and than shalte thou ỳ better perceaue the trueth, and not my goodmeanynge or iudgement wrytten agaynste the B. of Romes heretykes, orders and Popysh sayntes. Yf I praise that which is not prayse worthy, I do iniury to it that is good and laudable. Yf I saye ỳ stewes or brothelhouse is good and to be admytted, because of auoydynge farther inconuenience, I do iniury to Gods worde that extremely forbydde th it, and preferre my good meanynge aboue Gods worde. Conferre only the .xvi. chap. of Ezechiel with these brothelhouses for the better vnderstandynge of thys.

# Here folowe some orders, whose tyme, founders, and begynners I coulde not hunte out, which orders neuertheleſſe haue ben ſene.

## l. The order of Guilhelmites vnder Innocentius the.iiii.B.of Rome Anno.M.cc.xlvi.

Anno. M. cc. xlvi. was this order brought forth vnder Innocentius the.iiii.whoſe founder and begynner was Guilhelme Duke of Aquitania, and county of Aluernia: whiche beynge without iſſue, gaue all his patrymony, lande and goodes, and buylded the Gigtnaciſh cloyſter, makynge Berno an Abbot therof, prouydynge it with many rētes and ſubſidies. Of hym hath this order the name Theyr clothynge is al blacke. Of this order haue we treated alſo in the.xi.order before.

## li. The order of S. Joſeph.

The order of S. Joseph is vnknowen vnto me saue onely that they shulde weare an ashcoloured cote & a whyt cole or hoode, wherwith they ymagyne to serue and folowe Joseph that is called Christes father: But I cā not tel wherin, seynge I fynde of hym no where wrytten that he vsed such a garment, but that he was a good symple man, a carpenter by his craft. Now yf they wyll folowe hym in outwarde thynges, then must they take an are in theyr hādes and laboure also. But yf they wyll folowe hym in chastite of mariage, & by ỳ consent of theyr wyues lyue chast, orels folowe his ryghteousnesse, wherof we reade Math ii. that may they do wel ynough in euery apparell, without excepcyon, lyke Joseph dyd. Wherfore I can not perceaue theyr shyne and appearaunce, why they set Joseph for a patrone: perchaunce they do it as the B. of Rome doth Christ. Some thynke because they haue absteyned frō theyr wyues, or els gone frō thē, wherof they haue no power without ỳ wyues wyll & cōsent. Yet I doute whether ỳ womā haue power to geue him leaue seynge they are commaūded (accordynge to theyr estate) to growe and multiplye. Ge. ii.

## lii. Sepulchrers order.

The Sepulchre brethrē dyd fyrst tēde the holy Sepulchre, and brought the Dutch brethren or pylgrems to and fro the holy Sepulchre: of whom they were well rewarded. They dyd weare longe beerdes, and a graye cote and a graye cloke theron, with a crosse vpon it. Whether they be spirituall men and within orders, am I not certifyed: I reken they be laye brethrē, and that because of theyr beerdes, which ar not comly for prestes. Theyr dayly taxe is a stente of Pater nosters.

## liii. The Sheere order.

This order surely haue taylers inuented, for they weare for a bag a sheere of yron coloure vpon a whyte cloke. What that do signyfye can not I tell, wyth out it were, because they wolde seme to be cut and sundered from the worlde. Theyr cloke and cole is whyte. Theyr founder is vnknowen to me. I reken it be the taylers order, inuented of theyr patron, where with they be mocked dayly.

## liiii. The Swearders.

This ozder weareth whyt also, .ii. reede sweardes crosse waye vpon a whyte cole, which signifyeth theyr bloudy knighthode, wherwith they fyght agaynst the Deuell vntyl the bloude. Heb. xii. The whyte cloke perchaunce sygnifyeth theyr clēnesse, wherof they be as full, as a sparowe full of chastite, or a foole is of wysedome: and fast with chastisyng of theyr bodyes, vntyl they be fatte. How, whan, or where this ozder began am I not enfourmed of.

## Ib. The ozder of Starred mōkes

The rule of this ozder haue no Cronicles, that I haue red hetherto shewed me, neuertheless they weare an honest blacke garment wt a starre sewed theron, wherby they maye be knowen. The grounde of theyr ozder is as of al other, namely, therby to do penaunce foz theyr synnes, and to be iustifyed: which thynge is the mooste wycked thyng of all ozders, foz it maketh them Heythenysh. ii. Petri. ii.

## Ibi. The ozder of Starred freres.

These do not differ from the forsayd in clothyng nor rule, saue that they haue no cole or hoode. Their clothynge is lyke coloured and fashioned, with a crosse theron. Their purpose is all one. The starre sygnifyeth their harte to be heaued on hygh.

## lvii. The crosse starred brethren

Upon a blacke cloke do these weare a dubble starred crosse, so that ỹ crucifyenge of their flesh is sygnifyed by the crosse, and the buryenge of their lyfe wt Christ in God is sygnifyed by ỹ starre. Item that they be folowers of the crucifyed Christ, whom with paunched bellyes, & blowen vp chekes, they helpe to bear his crosse vpon a pylow, whyle their rentes do last.

## lviii. Cõstãtinopolitanyth order

At Constantinople shulde this order haue ben begon. Their rule is to confesse Christ with the mouth, but to denye his power, in trueth, to abrenoũce him, and to trust in their owne workes. Their cote is grene, their cole is reed, with two gelow crosses sewed theron: wherby is sygnifyed their grene harte to Godwarde, and

ready wyll to shed theyr blonde for Christes cause, the which perchaunce sygnifye also ỳ golden crosses that they esteme so greatly. Yf ony man coulde optayne the sygnifycacyon of these thynges without the clothyng that were good: but that the rayment shuld dispatch it, that is false.

## lix. The order of Wentzelaus.

Wentzelaus shulde haue founded this order, and compiled them a rule, with a whyte cloke, cole, coate and many shynynge wozkes of theyr owne inuentyng wherwith they thynke to do penaunce for theyr synnes and to become aungels, euen those that be of the better or perchaunce of the wozst sozte. But the other only therfoze because they be slouthfull and leade a careiesse lyfe, to serue theyr god, ỳ is, theyr belly.

## lx. The order of Nolhart brethren.

These be hyred and instituted therfoze in cyties that they (because theyr neghboures and frendes do shune them) shulde assiste the sycke in theyr necessite, and to bury them, and do such other busynesse aboute the sycke and dead. They

weare graye cotes, with a blacke ſcapulary vpon it, and a graye cloke ouer it. The wemen weare graye alſo, with whyte vayles.

## Ixi. The order of S. James brethrē

AT S. Jemyes in Scotlonde ſhuld this order haue bene founded, they weare graye clothynge, and a muſkelſhel vpon theyr breſt, theſe haue ben ſene. They ſhulde haue theyr rule of S. James, and ſhulde be his folowers.

## Ixii. The order of the brethrē of S. James with the ſwearde.

THis order (to confirme the fayth of fooles) ſhulde a B. of Rome haue cōfirmed vnder a rule. They weare a blacke cote, with a whyte cloke without hoode ouer it, and a whyte cappe: And in tokē of theyr warre, they weare a ſwearde in theyr hande, theyr warre no doute is of ỳ fleſhe agaynſt the ſprete.

## Ixiii. The brethrē of S. Helēs order.

WHat tyme S. Helen floryſhed in holyneſſe, ther were certayne apes ỳ toke vpon them to counterfayte hyr lyfe,

lyke gelous ydle bellyes. These grewe to a great multitude, whiche all toke vpon them to folowe and serue her, callynge themselues hir brethren: but it is no where founde that she shulde haue founded them. Theyr garment is all whyte.

## lxiiii. The order of the brethren of Jerusalem.

Anno. M.c.iii. whan Jerusalem was destroyed rose this order in the tyme of Gregory the.vi. They dzue together at Jerusalem, and began this secte, callynge themselues brethren of Jerusalem after ꝑ cytie. Theyr habyte was a graye cote & a cloke wꝺ a cole, & a reed crosse vpon it, to sygnify theyr bloudy knyghthode against the enemyes of the crosse, which vāquished thē dayly, & were destroyed of them.

## lxv. The order of the valley of Josaphat.

In the valley of Josaphat shulde this order be, and weare all reed, though ꝑ bloudy beast of Rome, ꝑ B. I meane haue forbyddē ony of ꝑ spiritualty to weare reed, that onely becommeth hym and his

apostles. But what doth not many: whiche also breaketh vowes, othes and promyses, & dispenseth wyth all thynges. Theyr rule is vnknowen to me, saue onely that they as al other orders cracke & boast vpon theyr reed abyte, & theyr owne inuēted Gods seruice.

## lxvi. The Sclauony order.

These gatherynge themselues from all partyes, & cōmyng in Sclauony, wear reed coles: in all fashion lyke to ỳ Augustiniās, only the coloure excepte. No cronicle that I haue red specifyeth of theyr mō mynge, order or rule. Theyr purpose is as of all other, which theyr abyte wytnesseth, though all other thynges were vnspoken of: namely, that they separatynge themselues, wyll walke in perfection, despysynge the cōmune sorte as euell Christen men.

## lxvii. The new order of our Lady.

This order is folded vnder the Preachers order, which also call themselues Maryes brethrē. Verely it must haue ben a fruteful mother, that bare so many sonnes. They weare a whyte cote, & a black cloke theron, with a black freres cole.

## lxviii. The order of the brethren of S. Jhon de ciuitate.

These Johannites or brethren of S. Jhon weare a reed cole, hoode and cote, with a chalice sewed vpō theyr brest, to signifye theyr holy presthode. They haue a rule seuerall from all other. I fynde no where the begynnynge of this order.

## lxix. The Lazarites, or Mary Magdalens brethren order.

LAzarus and Mary Magdalene haue these taken as patrones, whome they notwithstandynge folow nother in peraunce, nor clothynge. For scripture knoweth nought of the blacke cote & the whyte cole theron, yet wyll they be theyr folowers and auaunce theyr name.

## lxx. The brethrē of wilful pouerte

The brethren of wylfull pouerte are knowen welynoughe to the Dutch nacyon: they went crouchyng nymbly by the stretes, and hadde on a cloke or mantel hangynge close before & open in the syde, requyrynge breade for Gods sake, haunge a staffe wyth a crucyfixe and also

a payre of beedes hangynge theron. They requyred no mony nor ryches, but only to be taken for the wyllynge poore. They spake to noma, whereby they fayned theyr godlynesse and holynesse to ỳ people. They had plenteously geuen to them. The rych gaue them to drynke of theyr owne cuppes and cruses of the best drynke, countynge the vessel whereout they dranke euen halowed, and ỳ wyne also ỳ they left. Thus dyd they shyne to men, which thought all thynges to be well, & reckened thus to make satisfactiõ for theyr synnes, and to merite much wyth God: which meanynge quencheth Christe wholy. Some other that (after the worldes iudgment) were worse, & perchaunce worser yet by God, begyled mẽ on thys wyse: They had in ỳ nexte vyllage or thereabout a fayre wyfe and other baggage, ỳ they caryed wyth them, so that they went not alone mõmyng and limlystynge. After thys fashion is the worlde begyled alwaye, for so is hys wyll.

## lxxi. The order of the Indians.

IN Inde, in the londes of Prester Jhõ shulde also be an order which weare a black cote and a whyte cloke theron,

whose rule accordeth wyth all other, namely that they boast & auaunce theyr good workes, lettynge noman come to heauē but by them, whereby they become Mammalukes, maneyed theuesand murtherers. Joh. x.

## lxxii. The crosse bearers order.

These wente stoupynge to the grounde with a longe whyte rochet, gyrded about them with a corde, they wente alwaye bareheaded and spake not, they laye on the bare grounde, they wente alway kneelynge euen to the grounde, and hangynge down theyr heades: they dyd weare a crosse of wood two spanne longe in theyr handes. Some dyd weare a boxe about theyr neckes wherin men put theyr almesses.

## lxxiii. Another order of Scourgers or Flagellatores.

I Ame credably informed of some, that at Rome ther is a secte, as in other places of Italy, which are called Flagellatores or Scourgers these go in longe whyte lynnen shyrtes haupnge an hole on ỳ blacke, & are open vpō the bare skynne, there vpon do they beate thēselues wt scourges ỳ are made

therto, so longe, tyll the bloud doth renne out both ouer the shulders and also downe to ye fete. These be admitted of the B. of Rome as penitẽciares. They go barefooted in procession two and two together on good frydaye, whan the passiõ is preached. To these accompany themselues many renowned cytesins at that daye, which of great inwarde deuocti õ are also disgysed as the aforesayde, so that somtyme .iii. or .iiii. hundrethare sene in one processiõ: Neuertheless the cytesyns go some vpon slyppers, and the shyrtes put on aboue theyr hosen, and haue a scourge in theyr handes, wherewith some stryke thẽ selues, some weare it only betwene theyr armes. But the true brethren of thys order go barefoote, and beate themselues vpon the bare, skynne tyll the bloude foloweth. The whyte lynnen garment hath a hoode sewed to it, that drawe they ouer theyr heades whan they wyll not be sene, thys commeth ouer theyr faces, and it hath holes lyke a vysore, wherethorow they both se and drawe theyr breth. Such as force not whether they are sene or not, or haue not breth ynough, they draw downe the cole from theyr heades, & scourge thẽselfes so openly. Great

men vse thys fantsy wyth them also, that they maye be partakers of theyr pardō, do penaunce for theyr synnes, & come to Gods fauoure. Of such lyke haue we spoken another where, but I ame not sure whether they be thesame, forcause theyr order was cōdemned as heresy, and thys now is permitted. Surely the one is as good as the other, it is one potage of one pot.

## lxxiiii. Chapter monkes, or the chapter order.

AT Schunbach by Turbynge in ỹ duke dome of Wirtēborow is ther a cloyster & order, which haue crownes, heer and gownes of all maner of colours, black, blewe and russet, euen lyke seculare prestes saue only that they haue rounde clokes lyke the vplandysh men haue, whose hoodes they draw vp or let downe. Theyr heade do they call a father. Theyr rule is S. Austins, or as some saye S. Peters. At Buschbach. iiii. myle from Frankforde was thys order reformed, and made somwhat strayghter. These be of honest report amōg theyr neyghbures. They haue a library wherin are Wesselus and Wicklefs workes of theyr owne

handwrytynges & the fyrste coppes. They are learned mē, they preach, heare cōfessions & serue ỳ paryſh ỳ they haue cure of. They call theyr head proueſt. They wyll not be called mōkes, nor theyr houſe a cloyſter, but ſyrs and bretheren, and theyr houſe do they call a chapter houſe.

## Irrb. The order of Monacht or Monache in Italy.

IN Italy do ſome orders perſuade the cyteſins both men and wemen to be partakers of theyr pardons and good dedes, although they be in ſtate of mariage and that with wearynge of theyr habites. Upon thys doth one weare hys lyfe longe a gyrdell of the barefooted freres, another a graye cote: ỳ one promyſeth to weare thys or ỳ gyrdell or rayment for ỳ orders loue, another maketh ſuch maner of vowe or clothynge. Thus are they than in fye and brotherheade wyth the holy fathers, whiche madethem promes, to enioye al ſuch pardōs and good workes as they do and haue: theſe be called monacht or monache. And the conſyderatiō of the holy fathers in thys behalfe is, that they agayne be relyued wyth teſta-

mentes, burpals, cõfessiõs, diriges and o-
ther almesses, lyke brethren and systers.

## lxxvi. The Stooll brethren order.

IN some cyties and other places is a
brother head founded, wherin are ta-
ken olde, aged mẽ past labour, honest
men and of good report, which communely
haue beerdes. These are assygned to saye
dayly a summe and taxe of Pater nosters,
for the foũders and benefactours soules and
all Christẽ soules. These weare a fatherly
cote of black, blew or russet coloure, and a
hoode with a flappet hangynge behynde.
Truth it is, that to helpe and relyue olde
mẽ is a charitable dede, and worthy of great
commendacion: but to lade them wyth an
order or clothyng, and that foũders requi-
re much to haue done for them, that is hey-
thenysh. Yee in no place of the scripture is
such lyke red, ether of Abraham, Isaak, Ja-
cob, Joseph, Josue, Dauid or lyke holy and
approbate men of God: no nor in the new
testament nother.

## lxxvii. The Gerundinensish order.

A Byshop of Gerundinũ, Jhõ by name
had a dreame and visiõ (euẽ as many
thynges are done) founded by drea-

myng and visions, and because noman doth proue the spretes, whether they be of God, but only do approbate it, that hath a good shew and appearaunce) vpon thys the mydaayes deuell that chaungeth hymself into an aungell of lyght dyd easyly cause hym fonde & buylde a monastery. Thys he dyd, & gaue therto all hys goodes, and procured them an habite, rule, and maner of lyuynge of the B. of Rome. Theyr clothynge is all whyte, wyth the byshops shylde sewed therō whom he called after the partyes there about Gerūdinenses. Theyr rule is to denye Christ in power, & to confesse him in mouth

## Irrbiii. The brethrē of Purgatorye.

Whether these be founded to haue theyr purgatory here in the strayght order, or that they be appoynted to relyue thē y be in purgatory, can I not shew: only they weare a crosse sewed vpō a russet cloke & cote. Theyr fundamēt & intent is as of all other, namely to merite therby.

## Irrix. The brethren of Scotlande.

IN Scotlande is a place or order whiche weare a grene cloke & cole or hood, wher by perchaunge they do signifye theyr

greene and alway flourysshynge harte in God. The begynnynge of theyr rule and order is vnknowē to me, but sure I ame that a wycked cōscience and an vnfaythful harte hath founded them, that therby they myght helpe them selues.

## lxxx. The order of the keyed monkes.

This order weareth two heauely keys vpon a black cloke, to sygnyfye that they haue power of heauē both to bynde and lowse. Wherfore they boast to haue theyr spryngē, rule, order and abite of S. Peter theyr founder and patrone, of whom they also haue receaued theyr keyes.

## lxxxi. The order of the Lordes of Vngary.

In Vngary are rych spirituall Lordes & an order which weare a white cote, & a reede cloke theron, where vpon they haue a grene crosse. They haue alway a boke wyth them, to declare therby theyr spiritualty. Theyr fundament, rule and order is as of al other.

## lxxxii. The order of ỹ holy goost.

At Rome, at Gruningen in Wyrtebo row dukedom, and in other places is this order, clothed and shauen lyke other prestes, onely do they weare a dubble whyte crosse. These haue authorite of ỳ B. of Rome to absolue all crymes. Where so euer these come a visitacyon or lymytynge, there must they be letten in. They haue also letters and seale, that whereso euer they come to vysite, al other muste voyde & geue them rowme. At Gronyngen haue they a great state by theyr beggynge. At Rome are the poore greatly relyued in the hospitall, ỳ it haue some shyne of holynesse to bleare mens eyen, & lest men thynke theyr mony euell bestowed. The lymetynge of S. Valentine, Quirine, Antony and such lyke are other brotherheades, wherwith muche mony hath ben pyckte out of realmes and contryes. For they haue such vnmercyfull sayntes, that without mony myghte no mercy nor brotherhead haue ben obtayned. These are metely well knowen. Theyr order is to begyle the people, theyr garmentes prestly. Theyr rule is to fray the people with theyr sayntes, to lye, to prate, and preache all home. ii. Petri. ii. ii. Timo. i.

## lxxxii. Specularioꝝ Order.

The order of Specularioꝝ, began in Italy. They weare a black crosse vpō a whyte cloke, & vnder the crosse is a blacke circle or a glasse, perchaūce they haue the same name because they wolde be taken for a spectakle to all ỳ worlde in theyr lyuynge.

## lxxxiii. The order of Hospitall brethren.

These are founded in some places and hospitals to tende the sycke, and to assist thē in sykenesses & necessite of death. Theyr garmentes are for the mooste parte blacke.

## lxxxiiii. The order of S. katherine of Sene.

Anno. M.cccc.lv. dyd shyne S. katherine of Sene a dyers doughter, which refusynge the state of Matrimonye toke vpō her ỳ. iii. order of saynt Dominike or preachers. Christ shuld haue maryed her with a rynge wherin were. iiii. pearles and one diamonde, and taken hyr harte from

her geuynge her his therfore. Of this saint Katherine that was canonisate by Pius ꝑ ii. hir contryman, B. of Rome is rysen a great secte. They weare garmentes lyke blacke or preacher freres. Theyr cloke and vayle are blacke, theyr cote is whyte. They dyffer muche from all other orders in ceremonies, saue only in the Psalter, ꝑ whiche they bable without vnderstandynge, and in trustynge in theyr good workes.

## ¶ Of all sectes and orders in generall.

The order of the B. of Rome, Cardinals, Patriarkes, Bysshops, Curtisans, Prestes, Deacons, and such other is metely well knowen, & are therfore here passed ouer, so that the knowen orders do here ende. I passe ouerhere such orders & gods seruice as euery one taketh vpon him of his owne chosynge, wherof ther are many thousandes, and nearehande so many as are men in the worlde. As pylgrimage goers, Psalter sayers, oure Lady psalterers, masseheares, fasters, kepers of sylence. &c. ffor onely they ꝑ be earnest trusters & beleuers in God are Christen men, & prayers

thorow fayth all other good seruices and spi
ritualties that we take vpō vs of our owne
chosynge and inuencyon, are sectes, orders
and rules.

# Fourtene fay=

## thes or sectes of Christendome onely, besyde all other straunge orders, and faythes.

### 1. The secte, order and fayth of the Latines or Romanes, that is, the Byshops of Rome.

The fyrst & principall of al Roma-
ne Christē is ỳ B. of Ro. wᵗ al his
mēbres & adherentes, wherfore he
wyll be called heade of ỳ church,
and vseth the Latine tunge. This fayth or
secte is torne in many thousandes within it
selfe, & hys kyngdome parted many wayes.
Under this head are gathered in ỳ vnite of
his spyrete al ỳ aforesayd sectes. Theyr faith
& vse is metely well knowen vnto vs, seyng
we haue gone to scoole vnder hym, & haue
bē rocked & lulled in his ceremonies. This

manyheaded fayth (I saye) hath norysheds brought forth all these doughters. Surely ther shalbe lytel lacke also in other saythes, seynge this onely fayth hath so many doughters disagreynge within themselues. This fayth hath a great deale of Europa tyll the weste, & compasseth & reacheth to the Easte vntyll Hungary: (Boheny or Beme is decyuered frō them.) Towarde the South vntyll Italy, Sicily & Naples: Towarde the Weste vntyll Portingale, Spayne, Fraūce, and low Germany. These haue many kingdomes belongynge to theyr fayth, as namely: The kynge of Castyle, Arragony, Portingale, Nauerne, all these are in Spayne. Item ffraunce, Sicily, Naples, Hungary, Pole, Scotlande, Denmarke, Sueden, Norwaye, Sclauony. &c. with many other Dukes, Lōdes, Marquisses & other, Uenice, & Ile Cipres. &c. Al these be vnder & iurisdiction of & B. of Ro. with the Emperour also, that duely ought to be a Germane.

## ii. Greci, the fayth, order and secte of the Grekes.

Ther is another sorte of Christians in the Easte, called Greci, that is Grekes: They haue had theyr Bysshoppe

whome they called a Patriarke, vntyll the tyme that the Turke dyd take it in, whiche was separate from the B. of Rome. These wyll also be called Christians, they vse the scripture, they haue Bysshops, archbysshops & abbots. &c. but in ciuil matters they haue the Emperoure of the Easte to Constantinople. They haue also Dukes and cōtyes, but now vnder ỹ Turke they haue but few: for the Turkes and Agarenes haue ỹ most parte of the lande. These haue many here yes condemned by the B. of Rome. They saye ther is no Purgatory: ỹ the holy goost is a creature, and do procede only of the father and not of the sonne.

## iii. The Indian fayth & order.

Another order or secte is ther amonge the Christians, called Indiās, or Christians of Inde, whose Pope or B. is Prester Jhon. His power passeth all Christē princes: for he hath vnder hym. lxxii. kynges and as many kyngdomes. Whan this prest rydeth ony where, thē hath he a treen crosse borne before hym: but whan he goeth to warre, he hath. xii. golden crosses besette with precious stones borē before him

in steade of a standarde. In these parties is the body of S. Thomas the Apostle kept in great reuerence. These baptyse or christen some with fyre, some with water, and are also diuyded within them selues, as the Bysshopryke of Rome.

## iiii. The secte of the Jacobites.

ANother nacyon of Christians is called Jacobites, so called of Jacobus or James the heretike, a disciple of ỹ Patriarke of Alexandria. They haue a great parte of Asia in the East, namely the partyes of Wambre, which ioyneth to Egipte by the lande of Ethiopia or Nozelande vntyll Inde, more than .xl. kyngdomes. These are circumcysed, baptysed with fyre, and w a whote yron they burne a crosse on ỹ forehead, harte or shulders. These shreue themselues to God only, & not to men, and say ỹ ther is only one nature in God. Some of thē speake Chaldeysh, some Arabysh, other otherwyse, after the situacyon of the cōtry. These are condemned in the coūcels of Leden and Sedunum.

Marouini holde in many poyntes ye the Jacobites, yet is ther some difference. Theyr speche is Arabysh. They dwel by and aboute the hyl Libanus. They are honest, but warrefarynge people, which are ofte assaulted of the Saracenes.

## vi. Nestorini.

These also are seuerall Christians, whiche are so taught and informed of Nestorinus the heretike. This Nestorinus was a Bysshop of Constantinople, & sayd ther were .ii. persones in Christ, the one the Godheade, the other the manhode: and sayd that Mary shulde not be called the mother of God, but of the māhode, & bryngeresse forth of Christ the man, or after ỹ māhode only. These consecrate the sacrament in leuended bread, and vse ỹ Chaldeysh spech. They dwell in Tartary, and in greate India are also many of them. Theyr borders conteyne asmuche in compasse, as Dutchlande and Italy, wherin they all haue this fayth, and holde with Nestorinus.

## vii. The Nazonites.

These Christians haue their spryngе and begynnynge of one Mozon an heretike. They graunt onely one vnderstandynge, wozke, kynde, nature & wyll in Christe. These dwell by Libia in the prouince of Phenicia, a great multitude, warfarynge men, quick with bowes & arowes & good archers. I beleue they be the same that aboue are called Mozouini. They vse after the maner of the Latines bels, byshops ornamentes, cope, rynge, myter, crosyer &c. Their scripture is Caldeysh, but their natyfe speche is Arabysh. They haue ben vnder the B. of Rome, vntyll the tyme of Innocentius the .iii. for than was their Patriarke in a counsell at Rome, but afterwarde whan he was at Constantinople, in a counsell that he helde, he fel frō the Romane church, he fel therto & from it agayne: But nowe do they stāde stedfastly vpō their own brayne.

## viii. The Armenians of ỹ greater Armenia.

Armeni are Christiās in greater Armenia dwellyng by Antiochia, which cc. yeare agone were subdued of the Turkysh Emperoure & made tributary to hym. These Christiās differ muche frō the

Romanes. They kepe no feaſte or holydaye ſaue only the Sondaye. They faſte not on Eaſter euen, they knowe nothynge of the Newyeare, Candelmaſſe & ſuch lyke dayes. They ſaye that Chriſt roſe on Eaſter daye at euenſonge tyde. They eate fleſh euery frydaye betwene Eaſter and Whytſontyde. Neuertheleſſe they kepe and faſt lent thorowout, and that ſo ſtraytly, that on wednyſdayes and frydayes they nother eate fyſh, fleſh nor oyle, nor yet drynke wyne, coũtyng it more ſynne to vſe wyne on theſe dayes, thã yf they ſtayned thẽſelues with goynge into an vnhoneſt houſe. Thre dayes in the weke do they abſteyne from all maner of meate, but two dayes they eate once. On ỹ Tewſdaye and Sondaye make they metyn. They haue no maſſe all Lente, ſaue onlye on Saterdayes and Sondayes. Nother ſay they maſſe on ony frydaye of the whole yeare: for they wyll not offer on that daye that the oblacion was made. They houſle ponge chylderen of two moneths & al other without exception. They mixe no water wyth wyne at theyr maſſe. They playe the Jewes wyth theyr vncleny beaſtes, as hares, crowes and ſuche other beaſtes.

They consecrate wyth wooden and glassy chalices, some wyth patine, some wythout ony massynge apparrel, some haue nomore but a cope on. Usury and Simony are commenly vsed amonge them both prestes & laye people, euen as the Georgians do, in whome they are alwaye at variaunce, and ech part counteth ỳ other heretikes. Their prestes haue maryed wyues, but after hyr decasse they renew not matrimony. They geue a man power to put frome hym hys wyfe that breaketh wedlocke, and to take another. They vtterly denye purgatory, and saye ther are two natures in Christe. They shew the Georgians to erre in .xxx. artikles from the true fayth of Christe. Their prestes are lusty, and ful, more than the laymen, and vse nigromancy for the mooste parte. They haue their owne spech and language wherin they execute all their Gods seruice preachynge and syngynge, so that both men and women do vnderstande them. Their chefe or heade bysshop is called Catholicon, whome they worshyp reuerently. Some say they eate flesh all the yeare thorow.

## ix. The Surian order, or

## Samaritan fayth.

IN Syria or Assyria is the heade cyte Sur, whiche hath a sundery fayth. They vse in theyr masse and scripture the greke tunge, but eis, the Saracēs, theyr natyfe langage. They haue a bysshop, whose cōstitucions they obey in all thynges. They consecrate with leueuded breade, wherein they holde wyth the Grekes agaynst the Romanes. Some Christians dwellynge in Jewry aboute Jerusalem, called Samaritani do hold with these, the which were cōuerted fyrst in the Apostles tyme. They differ frō ꝑ churche of Rome in many artikles, which what tyme they were obedient to ꝑ church of Rome, they obserued: but now they are decyuered and parted from it.

## 5. The Mosarabites, or Arabysh Christians

THys secte dwelled somtyme in great nombre in Aphrica and Spayne, but now are there but a fewe. They kepe the vse of the Christians in Aphrica, nearehande in all poyntes. They say masse in latine, they obey ꝑ churche of Rome they cōsecrate with vnleuended breade, yet vary

they in many thynges from the Romanes. The daye is diuided wyth them in.xxiiii. houres, and so many collets, Psalmes or seruices haue, they to euery houre a seuerall, but not after ỳ latine fashion. That the Latines saye in the begynnynge that do they saye in the ende. The sacrament of altare do some diuide in.vii.or.x.peces. They are a very deuoute people. They mary none without they be of theyr nacion and fayth. Yf a man dye, ỳ woman marieth not agayn but remayneth in chastite & wedowheade.

## xi. The Moscouites and whyte Russes fayth.

Moscouites is a nacio in Asia whose lande is called Moscouia. Theyr kynge and gyde that now is, is called Basilius, a quicke, victorious and fortunate man of warre. Which was in ỳ sege with the Turkysh Emperoure before Vienne in Eastenrich. anno. M.D.xxix he hath aboute a.xx. contrees vnder hym, accordyng as he auaunceth hym in hys tytle. Thys kynge with hys subiectes wyl be called a good Christian: he boasteth hym to be of saynt Paules fayth, whiche shulde haue prescribed them theyr fayth, lawe and ordi-

naunce, and to kepe and retayne thys vntyll hys returnynge. In thys lande (as in many other partyes of Grece) do the wyues weare alway a shewsole vpon theyr heades, but ꝑ poore weare thē of cloth & the ryche of gold & veluet, to signifye theyr subiection and obedience due to the man, so that she is content so to submitte herselfe as thoughe the man shulde go vpon hyr heade, and knowledge hym for hyr Lorde. Thys fayth vse the whyte Russes also.

## xii. The fayth of the Bemes or order of the Hussites.

Though the Bemes haue ben vnder the B. of Romes iurisdiction and accostumed wyth hys lawes and fayth, yet are they conuerted and seduced by Jhon Husse that was burnt in the councell of Constaunce. anno. M. cccc. xvi. so that they are deciuered and fallen from the sye Rome. They geue the sacramente of the altare vnto theyr laymē vnder both kyndes, agaynste the commaundement of the B. of Rome: yee and vnshryuen also. But in other thynges do they cleue to the Byshop of Rome: for they nother do eatt

flesh on wednisdayes, nor frydayes, they syng, kepe holy dayes and worshyp sayntes as in the byshoprike of Rome. They kepe theyr fastes very straytly. It is a fearce people and enclyned to lyberte.

## xiii. The order of Waldenses or Picardes.

The Picardes (that were seduced by Waldus the heretike) are a seuerall kynde of Christen people in Beme. These leade a very Christen and blamlesse lyfe, they call vpon no sayntes or creatures but only God. They sweare not atall, counte tynge it to be vncomly for a Christen man so to do. They haue no image at all, they knele not afore them nor pray to thē. They say ꝑ sacramēt ought not be worshipped, but Christ at ꝑ ryghthād of hys father, & God in spyrite & truth. They haue no begger amōge thē, & helpe & coūsel ech other brotherly. Yet are they diuided in two, or as some saye, in thre partes: namely, ꝑ greate, ꝑ lesse & ꝑ leest of all. They hold greatly wꝑ Anabaptistes they haue all thynges cōmune, they Christē no chyldre, they graūt not Christes body to be in ꝑ sacramēt: neuertheles ꝑ great heape beleue in ꝑ sacramēt. They ꝑsue ech other,

whereby

they vtter theyr ſpyete, though they ſhyne neuer ſo fayre. They are alwaye at ỹ leaſt. lxxx. thouſande. They ſet nought by the B. of Romes fayth orders, ſpiritualty, faſtyng, holydayes, maſſe, prayenge, ſyngynge, readynge. &c. I paſſe ouer here the Taborytes, which alſo haue a ſeuerall fayth.

## xliii. The Georgians ſecte and fayth.

These Chriſtians haue the Tartaries made tributaryes to them. two. C. yeare ago. They vſe the Grecians maner in many poyntes. They byder vpõ the Perſes, reachynge from Paleſtina vntyll the mountaynes called Caſpy. They hadde. xviii. byſhoprykes, and one heade or chefe byſhop whome they called Catholicõ. They were fyrſte ſubiecte vnto the ſye of Antiochia, a warreſarynge people. Theyr preſtes haue crownes ſhauen rounde, but ỹ layemen forefquared. Theyr wyues be partly vſed to warre, and be hyred therto. Before they ſtryke ony felde they do drynke largely, that they maye fall on theyr enemyes with the better corage and more fearcely. Theyr preſtes & ſpiritualty kepe the walles

and fenses, and vse vsery, finaunces and symony. They are euer at debate with the armenians, whom they call heretikes. Both the Armenians and Geozgians ar now subiecte to the Turke. Theyr name haue they of saint Geozge theyr patron, in whose name they fyght, whom also they haue in theyr standarde and banners. They bozder also vpon the Medes and Syrians, of whō they are greatly dzadde, yee and of all the Easte partes also. Whan they go to the holy Sepulchze, they entre the cytie Ierusalē with spied banners: foz the Saracenes shune thē soze, nother paye they ony where tribute. Theyr wiues haue heere ꝫ beerdes as ẏ mē, and go also to warre. They weare hygh toted hattes. What so euer they ascribed some tyme vnto the Soudane, ẏ dyd he graūt thē agayne: foz they were of great estimacyon by hym, ꝫ are greatly accepted euery where foz theyr valeaunt dedes and wozthynesse.

Here do I passe ouer also the Gothyes and Mandalyes, whose landes and kyngdomes hath euery one hys Chzisten fayth. Sclauony also hath in many thynges an other religion, Gods seruice and maner, seuerall from all other.

Of sectes

# Fyften orders

## sectes or superstitions of the Jewes.

### 1. Samaritani.

IN the tyme of Sarabella or (as sayeth Josephus the .xi. boke, .viii. Chap. of antiquityes) Sanaballat the debite of Jerusalem, rose the fyrst scisma or dissencyon amonge ꝑ Jewes, on this wyse: Manasses the brother of Jadi the byshop confederated hymselfe with the debite or leutenaut, which was an hey then, & toke the doughter of the vncircumcysed to wyfe agaynst the lawe vpon the condicyon that he shulde make hym hygh prest or byshop. Now seynge that in this dede he dyd transgresse the lawe, he gat euell wyl of many of the Jewes, yee he was euen reiect and hated of them. Upō this dyd his father in lawe buylde hym a temple vpon mounte Gartsim, and set ꝑ forezayd Manasses ther in agaynst Jadus his brother, geuynge him a village therto: and they that helde on hys

syde were called Samaritans. These dysp-sed with the lawe in many thynges, and yet wolde be called Jewes. This discencyon lasted vntyll the destruccyon of Jerusalem by Titus and Vespasianus.

## iii. iii. Worbonei and Veristei.

Isidorus in the. viii. boke of the Ethimologyes wryteth, that amonge ỳ heresyes of the Jewes some were called Saduces, some Worboneies, some Veristeies: of the which two last sectes and orders I coulde fynde nomore though I searched diligently for it, but that ỳ Veristeies receaue not all the prophetes, sayenge: that some haue not wrytten of a good spryte. The Worbonei saye ỳ it is Christe ỳ hath taught them to kepe holy day in al thinges.

## iiii. The Pharises both theyr secte and fayth.

These. iii. sectes or superstycyons folowynge, were also amonge the Jewes in Christes tyme. The Pharisaicall secte was separate from the commune lyuynge, and wolde be estimed the perfecte in the lawe (euen as by vs monkes and freres

are the rhoyse of people,) which stacke in ꝑ lawe ouer heade and eares, so that all that was sene on them semed holy and iuste: but onely the wycked hart, vnknowē to ꝑ worlde but knowen to God, ꝑ was enemy to God. This coulde not the worlde iudge, wherfore by reason of theyr shynynge holynesse they were in great estimacyon amōge ꝑ Jewes. To be playne, it were the Jewes monkes, which in theyr and the peoples mynde were neareste the pryche: these rose in the tyme of Ptolomeus Philadelphus. They were called Phariseі, because they were separate & sundered from the other people, both in clothynge and conuersacyon, but had notwithstandynge a lyke wycked harte & hatred to the lawe with the other. They lyued straytly after the workes of the lawe, and measurable in meat, they dyd weare a scrol of parchement on theyr foreheades, and on theyr lefte hande the ten cōmaundementes wrypt ten for a remembraunce and continuall exercyse. They dyd weare also brode gardes about theyr garmentes, wherin were bounde thornes and pryckes, that shulde cause them to remēbre Gods cōmaundementes. They ascrybed all thynge to God & his predesti-

nacyon. They neuer answered theyr heade frowardly. They hoped a iudgemēt of god, and a resurrecyon of the dead. They sayd that a mans soule is immortal. These good men were Christes mooste enemyes, and causers of his death, which they were best worthy.

## b. The Saducees secte.

Saducei another sect in Israel, which helde nothynge of the predestinacyon of God, sayd ỳ God dyd beholde all thynges, but it is in mans choyse ether to do good or euell. They denyed the resurrecyon of the flesh, and also that ther were ony angels. They beleued that the soule perysshed with the body. They receaued onely the .v. bokes of Moses. They accompanyed themselues with noman, but led so straycht and earnest lyfe, that they were called Saducei, that is the ryghteous.

## vi. The Esseyes, and theyr religion.

The Esseyes led in all poyntes neare hande an heremiticall and monasticall lyfe. They despised matrimony,

not of hatred that they had to the state of it nor yet because they dyd counte it vnholy, but to flye the lustes and prouocacyō of wemen, thynkynge that none kepeth hyr promyse. They were so toyned in loue, that as chyldren of one father, and despysers of all transytory goodes they brought together al theyr substaunce and possession, and had all thynges commune. They dyd counte it vncomly to go in ony other saue whyte garmētes. They had stewardes and officers in worldlye busynesses, but they themselues medled with nothynge saue onely the lawe of God. They had no certayne dwellyng, but were lodged in euery cytie. They shyfted no clothes nor shues tyll they were worne out. They were of great contēplacyon in Godly matters, they vsed few wordes. The daye dyd they euer begynne wyth prayenge, after that went they to worke euery one that he was skylled in, vntyll .v. of the clocke, at the whith season they came together to dyne. But afore they sat thē selues therto, they washed themselues with colde water & gyrded a whyte lynnen cloth about thē: this done, they went to theyr meate, & theyr prest fyrst blessed. After dyner & grace

sayd they returned agayne to worke. No noyse was herde any where in theyr lodgyn ges, but kept great silence: They coueted an oth euē for swearyng. They toke none in to theyr secte whout he were proued one yeare, after the whiche they were sworne to kepe theyr fayth to God, loue and ryghteousnes to men, and to prynces to yelde due obedi ence: and yf it so fortuned that they shuld be chosen to gouerne other, ỳ then they shulde not vse ỳ power to ỳ suppressynge of theyr subiectes. In theyr iudgemēt sat no lesse thē c. persons, whose sentence remayned vnmo ueable. The sabbath obserued they so ear nestly, ỳ vpō it they nother dressed meat, nor kyndled ony fyre: yee dyd not theyr easemēt nother. On other dayes whā they wente to do theyr easement they toke a spade wt thē, dygged a pyt, wherouer they sat to do theyr easemēt, lettyng downe theyr clothes about thē, lest they dyd iniury to Gods shadowe, & couered it agayn wt ỳ digged vp earth. This must nedes be a righteousnesse: yet abydeth it an order, sect & filthynesse Esa. lxiiii. both before God & mā, though they hyde theyr ea sement neuer so preuely, not onely before God & man, but also before the elementes.

Herodes Antipas had this secte in great reuerence vntyl his death, nother is ony euel reported therof in storyes: yet is it nothing worth before God. Yf our religious myght auaunce this also, (fyrste that theyr secte is Gods ordinaunce and commaundement, secondarely that they had so lyued thereafter, that with the trueth they coulde not be blamed) how wolde they cracke and boast: yet doth God damne this secte also Joh.vii. Rom.ix.x. Of these thre last rehearsed sectes reade Josephum the.ii. boke of ỳ Jewes battayle the.vii. Chapter at large.

## vii. The Jewes secte and religion.

Though these haue receaued the lawe of God vntyl ỳ tyme of fulfyllyng, yet are they now (seynge they haue refused the Messias and lost the true lyght) reckened for a darknesse, secte and heretikes of S. Jerome and Austine: which besyde ỳ Talmud (wherin is gathered together eue an vnebrement of vayne dreames) haue only in Moses bokes.vi.C. lawes. It is surely a poore people, that with vayne hope doth so trouble it selfe, and hath an harde order yf it wyll fulfyll the same wout dispensyng.

These are scattered amonge all nacions, and a very fleshly people, which will understand all scripture after the letter, & scarce knowe whether ther be ony spirite. They be diuided wythin themselues so well as we, yet darre they not vtter it, lest they be laughed to skorne of vs. Besyde the lawe haue they also receaued many constitucions of men. Their order is well knowen to the ney Christias, for they are vsurers, and in many places are these open robbers suffred, to the greate dammage of euery man.

## viii. Rechabite or Rechabites secte.

REchabite or Rechabites are they ꝑ toke vpon them to folow the comaũdmẽt of ꝑ Rechabites. And of ywhich Jonadabs chylderen dyd of a fre will in obeynge their father, (wherby God prayed them not for their workes sake, but for their obedience) haue these apes and other Jewes coueted to obtayne suche prayse, makynge themselues a lawe and yock, the whiche is not acceptable to God. Upon thys haue other Jewes (that wolde also be Rechabites) gone to & drynke no wyne, buyld no houses

sowe no feldes, eplante no vynes forever: wh
whiche perchaunce they dyd not, because
they gat ynough with vsury. Wherfore I cal
such Jewes Rechabites, that wyll in dede
counterfayte Jonadabs chylderen or the Re-
chabites in that, for the which they haue ob
tayned the blessynge of God: hoppynge that
God wyll blesse them also, seynge they do it
that the chylderen of Jonadab dyd. Of thys
reade Jeremy the. xxv. Chapter. To be
shorte and playne for thyne vnderstandynge:
Jonadab a sonne of Rechab commaunded
hys chylderen neuer to drynke wyne, buylde
no houses, sowe no feldes, plante no vynes,
but only to dwell in tentes. Thys dyd they
of wyllynge obedience, though they nother
were comaunded nor forbydde it in the lawe.
Thys obedience of the good chylder pleased
God so wel, y he wold haue other to take ex
ample by them, sayenge: Lo that to the chyl-
deren of Jonadab, how muche more ought
ye to obey me whiche ame youre God & fa-
ther: for thys cause he blesseth the house of
Jonadab and Rechabs kynred, so that ther
shall not fayle one to stande alwaye in the
syght of God. Upon thys wente the Jewes
to and toke vpon them also to be Rechabites

and wolde drynke no wyne, plante no vynes &c. as though God dyd not more regarde obedience than abstaynynge from wyne.

Thus were the workes of the chylderen of Rechab or Jonadab acceptable to God, seynge they were done in obedience. But thesame workes done of the apes and counterfayters, please God nothynge at all, for they haue no precept nor cõmaundement to do, or to leaue them, but they do thē of theyr owne heade. Wherfore God doth not regarde them, nother can they do thē in fayth seynge they stond in doute whether God be well apayed wyth them, or not. And all that is done wythout fayth and obedience, is playne synne, which yf it were done in fayth and obedience were iustifycacion. By thys commeth it that many folysh Jewes drynke no wyne, counterfaytynge other therin, as we also playe the apes in oure orders: yee lyke Manasses dyd counterfayte Abraham in offrynge vp of hys chylde.

## ir. Nazarei or Nazarres secte.

The Nazarees confesse Jesus of Nazareth to be the sonne of God, yet kepe they all the lawes and ceremonyes of the olde testament. They refuse the new testament, receauynge none but the olde, as more credible. They holde much wyth the Helonites, sayenge that the fayth in Christe be good, but it is not sufficient without the workes of the lawe, and keppynge of the commaundemets of Moses. Agaynste the which is Paule Roma. ix. x. Gala. iii, iiii. v. vi.

## x. Galilei or Galileans.

Galilei be also Jewes, separated from the Jewes in Judea or Jerusalem in many thynges. For as they differ in bodely fashion and spech from them that dwell in Palestina, euen so differ they also in religion and fayth. Thys appeareth by S. Peter, whom hys speche dyd bewraye as he was at Jerusalem in the courte of Annas and Cayphas hygh prestes. It is to be marked farthermore, that euery fayth and nacio hath hys religious, as aboue is specifyed of ꝑ Romanes. The Romanes before Christes byrth had theyr flamines, Protoflamines and so forth, whiche were halowed or conse-

crate to theyr temples vses. Besydes these they had: Salios, Diales, Vestales. &c. that were as oure religious and cloysterers. The Turke also hath hys spirituall and religious. So sore is blyndnesse, errour and foolysh speculacion rooted in the world that it is euen the best coyne and valued mony, wherwyth the world wyll be payed. Yf one endeuoure to vtter thys plantacion of man wyth theyr golden and glysterynge holynes conferrynge it wyth the infallible and pure worde of God in hys scripture: he is as wel herde and accepted, as yf he dyd caste pearles before swyne, whiche yf thou wylt wash of theyr walowynge in the myre, and dryue them to the cleare water, they drawe back, knorre, yee are euen ready to teare the. God graunte vs once to haue eyes to se: yf it be hys pleasure.

## xi. Idumei or Idumeans.

The Idumeans the neghbures to the Iewes which ar a grosse warrefaryng people, enclined to sedicion and in surrectiõs, and therfore wolde be the Iewes fellowes, neuertheless more in wyckednes than in obseruynge the lawe. These were

let in to Jerusalem prevely be the zelotes, a lytle before the sege that Titus layde there before it, whereby was caused much vnhappynesse and mysery at Jerusalem the which Josephus treateth at large in the. vii. boke of the Jewysh battayle the. xxviii. chapter. But how they beynge overcomme of hircanus, became Jewes and were circumcysed reade ꝑ. xiii. boke of antiquites of Josephus the. xvi. Chap. Thys Idumea bordereth wpō Egypte, and lyeth by the hylles of Arabia, which of the Hebrues was called Edom, but of other it is called Gobolitis and Amalechitis, whose kynge wythstode the chyldrē of Israell, and wolde not let them passe thorow hys londe.

## xii. zelotes or Gelous secte.

These were suttyll and sedicious rascals amonge the Jewes of Jerusalem whiche gaue themselues that name, as though they were gelous for the lawes of God (euen as such wycked conspiracions and rysynges are wōt to be garnysshed wyth clamyng & defendynge some good tytle) and were notwythstondynge vyle & noughty fel lous, that wolde fayne haue ben fre, erulers thēselues: yet it was all for ꝑ good Mām on.

These drue together, wyllynge to dispatche many thynges (as the nature of such frätike people is to take much vpō them) they wold defende Jerusalem, whiche was rather the cause of destructiō therof. Thys heape now of the false Jewes that bended together and wolde haue no rulers ouer them, but wolde rule themselues, and be called the free Jewes yee by whome the destruction of Jerusalem dyd come, were called zelotes, ỳ is gelous. The dyd often fyght wyth the cytesins of Jerusalem, disquietynge euery man therof. They hadde also captaynes, but chefly one Jhon Giscalenus a very traytoure. These made a confideracy wyth the Idumeans, & sent prtuely for them to come to Jerusalem and helpe them. But after that ỳ Idumeans sawe theyr wycked dealyng, they forsoke thē and wente home agayne. The zelotes (as it fortuneth whan rude men wyll rule) yetted all the daye vp & downe the stretes ydle, robbynge all ỳ they coulde snatch, and foude lyghtely an occasiō to euery thynge. Thus was ther great treason: for ỳ cytesins were fayne to kepe silēce, orels to flatter them, so ỳ vnoutspeakeable force was done to them. All ryghteousnesse, lawe and honestye was layde vnder foote. Josephus can scante

compzehende in .viii. bokes all the mysery and forze of the zelotes. Euery daye were scarmussynges, nother durst ony man bewayle thys vnrighteousnesse and wzonge: but euery man must be styll, as though they were honeste and louers of God and hys lawe, for whome the lawe dyd make. ffor thys cause haue I not vnaduisedly toyned thys secte to the other also. Loke farther of them in the.vii. boke of the Jewysh battayle the.xxv. chapter.

## xiii. Sicarii or Swearders

After the destruction of Jerusalem, whan Cireneus was debite of Jewry certayne sedicious Jewes, not vsed to bondes and seruice dzue together, callyng themselues Sicarii, of a murthure knese called sica. These wold not obey the Romanes commaundementes, but lyke good Jewes (as they called themselues) fyght agayne for theyr loste fredome: and defyed vtterly all such Jewes as denyed to helpe the, robbinge and burnynge of suche Jewes all that they coulde come by. Thus beganne a pyteous murthurynge euery where. They sayde also that whoso wold not helpe to withstonde the

Romanes, shulde be estemed lyke the Romanes. Johānes Giscalenus iustifyed such as were adherentes to them, but as for thē that ether cōselled for the best agaynst thē, or otherwyse withstode them, they were slayne: for all theyr doynge was nothynge but force, so that the wanton horse wanted only them ỳ wolde release hym of ỳ bridle, that he coueted to be red of. The sperfed Idumeans and zelotes dyd soone toyne thē selues to these, which were nearehande all rooted out, so that lyke came to lyke. After many robberyes and destruccyon of prouinces, both of theyrs and the Romanes they were rooted out & had a shameful ende (as communely all insurreccyons and conspiracyons do) vnder ffestus and Albinus. Of theyr spirituall lyfe, dedes, robbery and ende reade Josephus the .xx. boke of antiquities, the .xiiii. and .xvi. Chapters. Item in the boke of the Jewysh battayl the .vii. boke the .xxviii. and .xxix. chapters, wherof this is breflyy the sūme: Certayne of the forsayd Sicarys that were fled the persuynge of Albinus, fled vnto a stronge holde called Masfada wherin one Eleazarus was captayne. Thys holde dyd the Romanes also besege.

As for Massada was buylded vpon a hygh mountayne, by Jonathas a bysshop of the Jewes, and afterwarde by kynge Herode was it fensed & made ſtrōge, prouyded plenteously with all maner of ordynaunce and vitayles. He layd also a wall of fre ſtone aboute the cytie. viii. myle compaſſe, whoſe heyght was. xii. cubytes, and the bredth. viii. cubites and vpon the wall he buylded. xxvii. towres, which were of. l. cubytes heyght. Two thynges occaſioned Herode to make this towne ſo ſtrōge: The fyrſt was that he feared leſt the Jewes wolde depoſe hym of the kyngdome, and reſtore his predeceſſoure in to it agayne. The other: that he feared Cleopatra ỹ quene of Egipte, which requyred hyr huſbande ofte to ſlaye Herode, and to geue her ỹ kyngdome of Jewry. Whā this towne now was beſeged of Flauio Syluanus captayne of the Romanes, and ſo ſore aſſaulted of them, that they within had no hope more of theyr lyues, or eſcappynge, they called to mynde how ỹ Romanes wolde hādle them, yf they toke the cytie, what fearfull martyrdom and payne they ſhulde put them to, or in what greueous bōdage they ſhuld be, yee and leſe the noble lyberte, wherfore they

wolde rather dye then leſe it: vpon this had Eleaſarus the captayne a goodly oracyon in the kynges palace, wherin he perſuaded the people to a wyllynge death, and a true conſtaūte hart in the lyberte, ſo that rather then the Romanes ſhulde haue power vpō them, they ſhulde preuēte them with gladly and wyllyngly to dye of theyr owne hādes. Some feblehārted gaynſayd, pytyeng their wyues and chyldrē, whom Eleaſarus ſo perſuaded with many goodly reaſons and argumentes of the immortalite of the ſaule, ỳ as frantyke men they exhorted ech other to lye, countynge this a token of gelouſy and Gods ſcrupce, ỳ they onely as fre, obeyenge onely God and not the Romanes, wolde rather fall in the handes of God for theyr fre dome, then to come in the handes of ỳ Romanes, and be vilanous ſlaues and bondmē of the heythen. Upon this made they haiſt to dye, none wolde be the laſte, ſuche deſyre of deynge was come vpon them. The that grudged to ſlaye his wyfe or chyldren hym ſelfe, toke them in his armes, kyſſed them, bleſſed them, and then prayed hys neghbure for to ſlaye them. Some other toke the chyldrē out of the mothers lappes, ſome

mothers offred them themselues, as though they wolde so prouyde for them, ther was none that abhorred such a dede. This wyse slewe euery one his frende, requyred therto of frendshippe, whiche myght not fynde in his harte to do it hymselfe. Many left they shuld be the last, slewe themselues. The last caryed all theyr goodes vpon an heape, to burne them, (lest they shulde come in ỹ hãdes of the Romanes.) As for the corne and other vitayles dyd they leaue in theyr place that they shuld not be rekened ouercome, or cõstrayned to this by famine or desperacõ, but to testifye that they had done this of set purpose, and good and fre mynde. Whan al were kylled saue .x. persons, they cast lottes which of them shulde kyll the other .ix. and he hymselfe at the last alsõ. Whan he onely was lefte, he loked about whether ony were lefte that had nede of his hande. But whan he sawe no body, he set the palace in fyre, & with a valiaũt hande slewe hymselfe. Thus dyed they al in one nyght, whose nõbre was ix.c. and .ix. men, besydes wyues & chyldren, thynkynge none to haue remayned. But .ii. wemen, and .v. boyes, hearynge the conclusion and agrement of this dredfull deuyce,

hyd themselues in caues or pytes vnder the earth. The Romanes that lay before the cytie marueyled that they sawe nor herde ony enemyes, but only a fyre, thinkyng nothyng lesse then this fearfull chaunce, came to the walles, gaue a rush at the wall with the bat teriãne, to se whether ony body wold come in syght. Upon this came forth the forsayde viii. persons, and shewed the Romanes al the matter, which the Romanes wolde not beleue for the haynousnesse of it, vntyll they came in to the kyngly palace, and fonde all the coarses on a heape wherof they marueyled and were more abashed, then retoyced. After this lefte Flauius Sylutus the captayne men of warre in the towne and fensed it to his behose. But the Sicarii left not of: for suche as were fledde to Alexandria and Thebe, raysed a new insurrecyon and conspiracyon, persuadynge the Jewes that were there to fyght for theyr fredom, and knowlege God onely to be theyr Lorde. Such as wolde not cõsente to them, but persuaded the cõtrary, those they slew. For this cause assembled the moost sagest and discreteste Jewes such of theyr nacyon, as were in other places also, and disclosed the fury and

rashnesse of the sycaries or swearders, shewynge what myschefe and inconuenience shulde come, yf they folowed theyr mynde, and declared also what vnhappynesse had euer ben bred by theyr conspiracyons. Upon this they fell vpon them, toke .vi.c. of them prisoners. Thus were these take also, which were martyred and put to execucion with diuerse tormentes, only was it required of them to graunte obedience to ꝑ Emperour and call hym theyr Lorde: the which none of them dyd, nor wolde graunte, but abode styfly by theyr mynde and opinion, suffred death rather lyke brute beastes, than reasonable men, yee euen chyldren also: of whose hardnedenesse and constaunce many one dyd wonder and marualyle.

## xiiii. Menelayth & Jasonyth secte.

In the tyme of Antiochus Epiphanis ꝑ tyraunte, turned many Jewes to thys secte (perchaunce for feare) & yet wold be called good Jewes. These had two bysshops vntyll the tyme of the Machabees.

## xv. The Amonites and Moabites secte.

The Amonites and Moabites be suche as beſydes God worſhypped the Idoll Moloch, ꝓ is mans wyſdome, & after the enſample of Abraham offred theyr chyldren vnto God, ꝓuoupnge it featly with argumentes and wraſted ſcriptures, ſayenge on thys wyſe: All that God createth, doth pleaſe hym. Now it that pleaſeth hym done of the one, pleaſeth him alſo done of another ſeynge he accepteth no perſones: wherfore that we offer vp oure chylderen as Abrahã dyd, is hys wyll and pleaſure alſo.

## ¶ The concluſion of the Jewyſh ſectes and ozders with all the other.

Beholde (good reader) thys Babel oz confuſion, and compare with thys the heythenyſh and Turkyſh ſecte, and I doute not but thou wylt ſaye it is the Deuell, which goeth aboute, mommynge wyth ſo many viſozes. Thou muſt confeſſe alſo that all ſectes, faythes and ozders, excepte only the true and fre Chriſtendome and Newe teſtament (whiche is earneſt fayth, lyfe, holy gooſt, and no lawe oz dead letter) are noughte els ſaue a fonde Jewyſhneſſe.

But it goeth thus to worke in the worlde, that they which be tryed shulde be manifest. 1. Cor. xi. nother was ỳ church euer in a better case, or more flourysshyng, then myddes amonge hyr fyndes, sectes and wolues. For Christ is not come to geue an outwarde or worldly peace, but his peace: that is, of the conscience. The church must growe tryed, & exercysed amonge hyr fyndes. Wherfore let it go that wyl not abyde, for chaffe must be sundered frō corne. This I saye, because that so many sectes be not only no hurte to Christendome, but also profytable, an exercitacyon of theyr knyghthode and a cōquest of heauen. Sūma summarum it is called: Salutē ex inimicis nostris, and not dānum or desolacionem. Upon this sayeth Christe Mat. xxiiii. that it is not possible the electe shulde be deceaued, but for theyr sake shall ỳ perylous dayes be shortened. He that hath once assayed the trueth, shall neuer fall frō it, without he be not of the trueth, and such are letten go: for Christ muste so clense and purge his floore, trye his & separte ỳ corne from chaffe. 1. Corin. xi. But suche shepe of Christe that belonge to God the father,

haue no voyce but theyr heardmans, and can not abyde the voyce of the straunger. Joh.x. God knoweth hys, and them cā noma take out of hys handes. Joh.x. Thus is Chri stes prayer herde, namely e ꝯ Peters sayth sayle not in them that be Peters. Luce.xxii But that God rebuketh false prophetes, sayeng that they haue deceaued hys people, he sheweth how the matter was with them: ffor that haue they done, so much as lyeth in them, though God haue letted and not suffered it to be done to hys electe e chosen. Yet are they iustly blamed therfore. ffor theyr wyll s purpose was good. Now seynge that God iudgeth the harte and wyll, therfore haue they no wronge done to them, but ryght, whan they are iudged to be deceauers of the people.

ffINIS.

# ¶ The kayth of the Indians, euen as one Mathew the embaſſadoure of Hezekerias dyd vtter it before Emanuel kynge of Portingale. Anno. M. D. xiii.

1 Fyrſt do they beleue with vs the trinite of perſons, and one God.

2 And ỹ ſame marueylouſly to haue created heauen, earth, and all that is conteyned in both of nothynge.

3 That Jeſus Chriſte, the anoynted kyng the ſaueoure and the Meſſias, ſo oft promyſed by the Prophetes, the verye ſonne of the true God, was borne of Mary the virgine both before and after the byrth in Bethleem the cytie of Dauid.

4 And that the ſame beynge iudged of Pilate the wycked debite or lewtenaunt of the Romanes in Jewry, dyed at Jeruſalem for oure ſynnes, and was buryed.

5 And continently to haue gone downe to hell, whoſe gates he brake: and on ỹ thyrde

daye he rose agayne alyue, wyth great victory of hys enemyes and death: and finally to haue ascended vp to heauen by a wonderfull ascencion, from whence he came.

6 They beleue also an vniuersall and immortall resurrecciō of the bodyes, after thys mortall lyfe.

7 They beleue also in thesame fayth, that Christ shall iudge both the good and euell, & that euery man shall receaue rewarde according to hys dedes done in thys lyfe.

8 After thys iudgmēt shall the godly haue euerlastynge ioye, but the wycked euerlastynge payne.

9 They (as we) kepe the .x. commaundementes.

10 They graunte .vii. deadly synnes also.

11 They haue all the bokes of scrypture as we.

12 They haue the .iiii. gospels also.

13 And of Paules Epistles do they want none.

14 They approue all ỳ artikles of ỳ crede.

15 They prefer the pater noster before all other prayers.

16 They make much also of ỳ Aue Mary.

17 They r children do they baptyse wyth

holy water on the .viii. daye, and also circumcise them after Moses law, after ꝑ costume and vse of longe tyme.

18 On twolfthyde also doth all the people yearly ꝓfesse openly they? fayth with great ioye, and so are they baptysed agayne.

19 They saye masse also nere hande after our vse, & that nother for lucre or auaūtage.

20 The sacramente of altare do they esteme the chefe and ꝓncipall, confessynge syncerely there to be the body and bloude of Christ, and cōmunicate vnder both kyndes.

21 They confesse the holy ovle & anoyntyng to be sacramētes.

22 As soone as they haue synned, do they to shreue themselues to a ꝓest.

23 The penaunce do they diligētly fulfyl.

24 Fastynge do they accomplysh wythout eatynge of flesh or fysh.

25. Lent do they begynne on Septuagesima.

26 The Sondaye and other holy dayes institute of they? bysbops, do they kepe reuerently.

27 They haue the remembraunce of Christs passion on the last weke of lent, as we.

28 Palme sōdaye do they vse with vs also,

and Candelmasse.

29 Procession goynge do they vse also.

30 They kepe Alhalowtyde and alsoule daye also.

31 Ashwednysdaye accordeth with vs, both in ceremonyes and tyme.

32 They haue also monasteryes, not only of men, but also of wemen, lyuynge in great abstinence.

33 Wherof some clopsters haue .vii. or .viii. C. or a. M. persons.

34 One hyll is there, wherin dwell .xii. M. religious persons, whiche maye in no wyse begge, but labour for theyr lyuynges: neuertheles yf ony almesse be geuē them, that maye they take welynough, so that it be not craued.

35 They haue preachers to teach Christes fayth, and that of ỳ best learned amōge the prestes and religious.

36 There are many hospitals for the poore only to be lodged and tended.

37 The churches are a centuary for mysdoers, but so, that he that is mansslayer be so slenderly fed that at the laste he must dye of hungre.

38 Theyr dead do they burye wyth no lesse

ceremonyes than we, & also in churches.

39 Holy men and of heauenly conuersacio do they canonizat, after they haue searched theyr lyfe diligently.

40 Men may but one wyfe at once, and that at the church doze.

41 And after olde costumes & lawes they may none wythin .vii. degre, nother may theyr Patriarke dispense here wyth.

42 They haue images of all sayntes in theyr churches.

43 Holy water do they kepe, and thynke þ it chaseth awaye wycked spretes.

44 They haue many churches, belles and holy vestimentes for spirituall seruices.

45 They kepe mystomer moost solemly.

46 They begynne the yeare at Septembre.

47 They knowe ther is an head bysshop of Rome, but the cause that they obey hym not, is the great distaunce from hym.

48 Sayncte Bartholomew the Apostle taught them fyrst the fayth and gospell.

49 Theyr prestes are maryed, but after the wyues decease they mary not agayne: neuertheless theyr patriarke lyueth chaste.

¶ Thys dyd þ aforesayde Mathew confesse in the presence of the nobles & clergy of Poleyngale.

¶ Here endeth the treatyse of all sectes, ozders and religions, both of Chzistendom and the Jewes: Translated out of hye Dutch in Englyshe.

¶ Pzinted in Southwarke by me James Nicolson foz Jhon Gough.

Cum Pziuilegio.